THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

"Green Pastures and Still Waters."

O, Father dear,
Whate'er betide, no more I'll doubt and fear,
Unreconciled;
So sweet to day the rest I feel in Thee,
So sweet the peace Thou givest unto me—
Thy wayward child.

Thy way was best,
Though oft I doubted, in my wild unrest,
Thy guiding hand.
Though weary with the desert way, I see
Through paths unknown Thou were but leading me
To this fair land.

With joy complete,
Once more, with trust, I sit at Thy dear feet,
To know Thy will.
In Thy great, loving care, all things I leave;
Thy Word is sure, O Lord, I do believe
Thou wilt fulfill.

—*Selected.*

Notes.

LET us not repine, or so much as think the gifts of God unequally dealt, if we see another abound with riches, when, as God knows, the cares that are the keys that keep those riches, hang often so heavily at the rich man's girdle that they dog him with weary days and restless nights, even when others sleep quietly.—*Izaak Walton.*

A CHRISTIAN clergyman went once to an orthodox synagogue with a Jewish friend. He listened to a congregation chanting "Mismar L'David" with the usual congregational discord, and was told by his Jewish friend that it was sung to the same tune in the days of David. "Ah!" said the clergyman, with a sigh of relief, "that accounts for it. I have often wondered why Saul threw his javelin at David."

CHRISTIANITY dies when it ceases to be aggressive. The pressure of heresy or persecution, like the weight on the arch, only makes it stronger; the indifference and inactivity of the professors, like the influence of the weather on the arch, destroy its cohesion and insure its ruin; and therefore it is that though more daring and resolute attacks were never made on Christianity than in our own day, they yet afford no ground for serious alarm, because the Christianity which is assailed was never so active as now.—*London Quarterly.*

A TRULY Christian church is the abiding-place of peace. Love presides over it. Its atmosphere is pervaded by a spirit of tender sympathy which moves its members to enter into each other's joys, sorrows, hopes and fears. There is no strife in it, no contention for church offices, no jealousy, no affectation of superiority because one is richer or socially higher than another. Its members are all one in Christ Jesus. A stream of brotherly love flowing from the love of Christ in every member's heart will make any church a garden of moral beauty, a place of perpetual delight.—*Zion's Herald.*

THERE is a cowardice in this world which is not Christian. We shrink from the consequences of truth. We look round and cling dependently. We ask what men will think; what others will say; whether they will not stare with astonishment. Perhaps they will; but he who is calculating that, will accomplish nothing in this life. The Father—the Father which is with us and in us—what does He think? God's work cannot be done without a spirit of independence. A man is got some way in the Christian life where he has learned to say humbly and yet majestically "I dare to be alone."—*F. W. Robertson.*

Communications.

For The Messenger.

The Fate of the Heathen in Relation to Foreign Missions.

"Wulf died, as he had lived, a heathen. Placidia, who loved him well, as she loved all righteous and noble souls, had succeeded once in persuading him to accept baptism. Adolf himself acted as one of his sponsors; and the old warrior was in the act of stepping into the font, when he turned suddenly to the bishop, and asked 'Where were the souls of his heathen ancestors?' "In hell,' replied the worthy prelate. Wulf drew back from the font, and threw his bear skin cloak around him. . . . . 'He would prefer, if Adolf had no objection, to go to his own people.' And so he died unbaptized, and went to his own place."

We quote the above from "Hypatia," by Charles Kingsley, F. S. A., F. L. S., Canon of Westminster and Rector of Eversley, and to it the learned author adds a foot-note, as follows: "A Fact."

A veteran missionary who attended the last meeting of the Inter-Seminary Alliance at Oberlin, Ohio, related that a heathen convert one time asked him what had become of his heathen ancestors in the other world, to which he replied, "God will deal justly and mercifully with them," and the convert was satisfied.

If a missionary preaches to the heathen that if they reject Christ they must be eternally lost, is not that all that he is called to preach to them in regard to future punishment and eternal death? Clearly, so far as the heathen are concerned, the fate of their ancestors who never knew of Christ should have no influence upon them when the offer of redemption through Christ is preached to them, for the two stand in entirely different relations to God; but the above quotations show, we think, that it would not attract converts to tell them that their ancestors, who never heard of Christ, are eternally suffering in hell; rather the opposite. If they accept Christ and learn to know by blessed experience what it means to be saved in Him, they cannot do otherwise than feel pity for their ancestors who never heard of Christ, especially for those among them who, like themselves, if they had heard of Him would have believed on Him; and can they believe that God is less merciful than themselves?

But, it is said, though to express a hope in the mercy of God towards their ancestors cannot weaken the force of the gospel to those heathen to whom it is preached, yet it must weaken the zeal of the missionaries themselves, and weaken the missionary zeal of Christians in Christian lands. Is not this rather a horrid theory to hold? Suppose St. Paul had been confronted with this question in his own mind, as he was about to set out on his missionary journey to preach salvation in Christ to the Gentiles, as he was ordained and sent forth by the Church at Antioch. Would it have stimulated his zeal to think that all the generations that had lived and died before the Gentiles were called to partake of the mercy of God now proclaimed in Christ, were hopelessly consigned to the torments of an eternal hell? As a matter of fact did he not say, "The times of this ignorance God winked at, but now commandeth all men everywhere to repent?" (Acts 17: 30.)

Nay, St. Paul himself teaches in the epistle to the Romans, that the mysterious providence of God in calling in different nations at different times shall work no advantage of one over another, for he is no respecter of persons. All would finally be judged alike. The Jew should have no final advantage over the Gentile. It is not what has become of the generations that have lived and died that moves Christians to send the gospel to the heathen, but what will become of those to whom the gospel is now offered.

Our Saviour Himself would not go to the Gentiles to preach salvation to them during His life time on earth, and He enjoined upon His disciples that during that time they should "not go into any way of the Gentiles nor enter into any city of the Samaritans;" but when the time was come, and the way prepared, then He said, "Go ye into all the world and preach my gospel to every creature." The fate of those who had lived in the past was not their concern, but only of those to whom the gospel was now offered. Suppose St. Paul had known that God had His own way of dealing mercifully with those who had died without the knowledge of Christ, and that to them He would offer the gospel in *Hades*, would this have been a motive to him to slacken his zeal to preach the gospel to those to whom God *now* commanded him to preach it? Can we imagine him as harboring the thought, "if God offers the Gospel after death to those who had no chance, in the orderings of providence, to hear it while living, I need not be so urgent now in preaching to the living, for He *can* and *may* save some of them in the same way?" I take it, such a thought would have been unchristian, yea, blasphemous!

In these remarks I have aimed simply to arraign the charge made, that the hope of a chance for those who have not heard of Christ in this world to hear of Him in another world, so as to equal their chance with ours,—this hope is calculated to weaken the zeal of Christians in missions; and in the arraignment I think it stands condemned. That is all. Whether the Scriptures encourage such a hope or not is another question. What is what St. Peter says in regard to our Lord going and preaching to the antediluvians in prison, or what is said about the gospel being preached to the dead, in order that they might be judged according to men in the flesh, but live according to God in the spirit (1 Peter 3: 19 and 20, and *ibid* 4, 6), may be regarded as any foundation for a theory concerning any offer of the gospel in the other world before the final judgment, I do not now inquire. I believe the charge, that such a hope would weaken missionary zeal, places those who urge it in a very unenviable attitude as to their motives in the work of foreign missions.

A.

For the Messenger.

Foreign Missions.

Christmas in Sendai.

SENDAI, Japan, Dec. 26, 1886.

Dear Dr. Johnston:—We have just concluded our usual morning prayer, and as I have a few moments at my disposal, before going to Church, there may be a few words said about our Father's work.

Yesterday was Christmas, one of the happiest days of my life. I wish you and the whole Reformed Church could have been present last evening at the Christmas entertainment in the Girls' school. After three months of faithful work Miss Poorbaugh and Miss Ault had the joy of hearing the pupils reading the Scriptures and Christian essays and reciting the story of the Christ child and singing the very hymns in which you all delight. Some of the girls have made remarkable progress in English. A few read English poetry last evening—verses on the Birth of Christ—and all joined in singing an English hymn. Miss Ault's class of infants, singing clearly and sweetly in English, "*Little children, come to Jesus,*" was enough to make any one a missionary for life.

If you could have seen the pleasure of the pupils, you would have felt, as I did, that many are near the kingdom of God. Had you witnessed the deep and quiet interest of the audience of fathers and mothers and sisters and brothers and friends, you could have known the presence of the Holy Spirit.

Miss Poorbaugh and Miss Ault have won the confidence of many of the citizens of Sendai; they have begun well in the name of Christ; they are doing, and will do, trust them for that, their part, and more than their part, of the blessed work for woman; and now, dear brethren and sisters in the Lord, dear friends of the Reformed Church, *do your part cheerfully and promptly.*

A few weeks ago, while Bro. Gring was staying with us, he baptized seven converts. We have set apart the first Sunday of every month for baptisms. All are at work. The natives are zealous. This one and that is bringing a soul to Jesus. My teacher is at work, too.

Two Sundays, December 12th and 19th, will remain memorable in my life's work and history. On the first, I preached my first Japanese sermon and for the first time in my life administered the Lord's supper. On the second I preached again, and baptized sixteen persons, and this also the first time I ever baptized any one, and gave the Lord's Supper. On the first occasion, I was in Iwanuma, 12 or 13 miles from Sendai; on the second occasion, in Nakamura, 37 miles from here. I went to this latter place on the previous Saturday and returned on Sunday night so as to reach our class of theological students on Monday. The converts were moved to tears when they heard that I, a stranger, was making this trip of 74 miles through the cold and the dark to baptize them. Our humble evangelist, sent there by Bro. Gring, has done well. God bless him.

And what a joy to have a real, living part in this work! God is near and very, very real. And why should He not be, when all the Christians in Sendai are praying for my progress in the language and in the work? When I went down to Iwanuma to preach my first sermon, the members of the Sendai church held a prayer-meeting in my behalf. Aye, their faith is enough to impel one to try at least to be a faithful student. For some time I noticed my teacher going daily into my bed chamber to pray. As his family is living in the south of Japan, I thought perhaps the man was in distress of some kind, but I have learned that he prays for his pupil's success in the language. In this atmosphere of prayer, is it any wonder that one should see poetry in these stubborn roots, and phrases and sentences?

I rejoice to be able to lecture to our students daily on the Gospel of John, using the Japanese language. But it is hard, hard work. All these talks are saved and are so much material to be worked up later into sermons.

And, dear Doctor, much, very much might be written of the spirit of the Japanese Christians. I sincerely wish the whole Church could meet Rev. Mr. Oshikawa. A man of the Spirit, of prayer, of unbounded faith in God, of undying love for souls, of untiring zeal—a man after God's own heart is he. Sometimes he comes to my room for consultation and prayer and brings with him and leaves with me that which aids to quicken and to comfort.

But I must to church. And there, on this beautiful Sabbath morning, the Lord will be praised. Yours with Christmas joy,

W. E. H.

For the Messenger.

Can Sendai be Secured?

The Reformed church in the United States has had many opportunities afforded it in past years for enlargement, but it may well be doubted whether it has ever had such an opportunity for growth and success in Gospel work as is now open to it in Sendai, Japan. The letters of our missionaries show how deeply they are interested in this field. They agree that an open door is set before them there, and they ask for means to carry forward the work.

This city of Sendai, with sixty thousand inhabitants, situated in a province containing over six million people is asking for the "Bread of Life." The accessions to the mission churches in and around the city, are very encouraging. Out of a grand total of 344 members, 196 in the congregation at Sendai, and 148 at the five out-stations, 74 have been added during the past year. In Mi s Poorbaugh's and Miss Ault's school there are 41 pupils, and in the Evangelical training-school of Brother Hoy, there are nine young men. Five Evangelists are at work in and around Sendai, among them Mr. Yoshikawa, who may be called the pioneer missionary in this field. The latest advices from the mission assure us that there is urgent need of more funds to carry on the work properly. The missionaries agree that little can be done of a permanent character without school buildings. They ask for means to purchase a suitable building lot, upon which to erect a school home. The Board can only refer their request to the church at large. The receipts ordinarily suffice to support the missionaries in the field, but special contributions are needed, in both large and small amounts, from individuals and from congregations, before the work of building can be properly begun.

In a joint letter from our missionaries addressed to the Board it is stated that a large lot containing two and one-half or three acres of ground in the heart of Sendai can be purchased for $1,100, in American gold. And on this large lot suitable buildings for missionary residence and for seminary purposes could be erected for about $2,200

In all likelihood this offer will not be open to us for any great length of time. As we learn from the letters of the senior missionary, lately published, the railroad is now finished nearly half-way from Tokio to Sendai. When this road shall be completed the opportunity to purchase such a large and valuable lot in Sendai for this price will likely be among the things that are passed away forever. Now is the time to move in this matter. Would it not be possible to raise that amount say in eleven $100 subscriptions, or in twenty-two $50 subscriptions; or in two methods combined, supplemented with larger and smaller gifts?

We can now secure a home for our mission at Sendai at pre-emption price. We are able as a denomination to secure it, and within a reasonable time to erect the desired buildings upon it. The treasurer of the Board, Hon. R. F. Kelker, Harrisburg, Pa., will be rejoiced to receive contributions to this object not interfering at all with the stated contributions to the support of the missionaries in the field.

D. V. H.

For The Messenger.

Does It Pay?

Does it pay to put forth individual effort, and to contribute money, to establish missions, and to build mission churches in the Home field? There is only one rational answer to this query, namely, It most assuredly does pay, in more than one respect, if the mission is properly located, correctly and prayerfully managed. There are undoubtedly missions maintained in places that do not pay—they should be abandoned as speedily as possible. In our opinion any community, town, or city toward which population steadily gravitates, in which there are hundreds and thousands of people living in sin and wickedness, in which the non-professors of Gospel religion are largely in the majority, is a place for aggressive, earnest work on the part of any orthodox Christian denomination.

There is no tenable ground for the sad assertion that a denomination has lost its opportunity for aggressive Christian work either in the East or the West, North or South in the United States of North America. The population of this country is destined to more than double itself in the next half century. With this increase of population the Church must increase opportunities.

There is room for an active, warm-hearted, earnest, devoted, zealous minister of our Reformed Zion, yea, in many places for more than one, in a thousand towns and cities of our country. And every such minister properly sustained and encouraged in his work of faith and love will gather a congregation and build a temple of worship to the Father, Son and Holy Ghost.

My ob ervation and experience justify me in making these assertions. I propose to give a few facts to show that mission work performed in the right spirit and in the right places brings glorious reward to the Church of Jesus Christ in any denomination. Before, however, I do so, this remark deserves to be made. During the twenty-four years of my ministerial life in every place into which I was sent I was informed that the opportunity for the organization of a Reformed congregation had gone by—that we, our denomination, came at too late a day—that we should have started when the town was incorporated—that there were churches enough for all practical purposes. This was gravely and sorrowfully said by brethren of our Zion and by good Christians of other significant denominational names. But did the result make good their assumptions? Let us see.

Through the solicitation of Rev. W. C. Cremer and the commission of the Board of Missions I went into the town of Shamokin, Pa. It was in 1864. We were told there and elsewhere that it was too late, that it would be spending time, labor and money in vain. And I have no reason to think that those who said so were not honest in heart and in mind. We found five members waiting to talk with us after a sermon to an audience of not less than 300 persons. Four of them said they did not believe we could build up a Reformed Church at that *late day*, the other, an aged lady, blessed is her memory, was of different mind. I think we can. Let us try it, she said. The rest gave me the assurance then and there they would assist me all they could. They always did. I told them I came to stay, organize a Reformed congregation, build a Reformed church and preach the gospel—we labored three years and three months. The Reformed church of Sunbury gave $50; of Lewisburg, $10; of Lebanon (Dr. K's) $75; of Turbetsville, $5; of Milton, $86; of Paxinos, $60; of Philadelphia, (Race and Green Sts., cong.) $312; of Harrisburg, $71; of Lancaster, $150; of Danville, $24; of Mercersburg and Greencastle, $54; of Paradise, $32; of St. Nicholas, $32; of Snydertown, $16; of Deer Hill, $24; additional of Lancaster and Harrisburg, $30; of the Trappe, $134; of St. Vincent, $13; of Oley, $25; of Providence, Lancaster Co., Pa., $14; of York, $25; of Reading, $37; and of other places sums of smaller amounts. The citizens of Shamokin and the members of the mission gave the balance. I received the appropriation of $100 for one year from the Board of Missions. The founding of the organization and building of the Church *cost*, during the three years and nine months of my ministry, in round numbers, say $9000 For me they were years of toil and struggling, but it paid for the church. From *five* members in 1864, first met in the Presbyterian church, the congregation grew into 467 communicants, 463 unconfirmed and a Sunday-school of 425 scholars. What a grand work in twenty-three years! In the next ten years the congregation will have paid back to the Church, at the rate it is paying for various benevolent objects more than the $9000 of money the mission cost the first three years. I am only speaking of the financial gain, the spiritual gain to souls during these years is beyond finite computation.

When I became pastor of the Mount Bethel charge, I proposed to organize a Reformed church at Bangor. The town had six churches. We were told that there was no room for another church, that we were too late. We organized, we build. Easton, Plainfield, Bath, Moore Township and Philadelphia congregations contributed a few hundred dollars toward the building of the house of worship. While I had charge of the mission it did not cost the Board of Missions a cent. Was the labor of love and faith in vain? Does it pay? Surely. It will undoubtedly become a self-sustaining charge before many years if properly nurtured in the Lord.

There was no Reformed church in Stroudsburg, Pa. We went to the town to learn if there was room for one. Reported to Classis. Classis appointed a committee to organize a congregation. We did. Does it pay? No question about the satisfactory result in the future if properly managed.

There is room in almost every town and city in this fair Republic to do mission work that will pay for time and eternity. Every God-fearing, earnest preacher of righteousness, and every zealous and working Church organization is a moral, educational factor for the highest good and welfare of men and women in any community. It is not too late, and the opportunity for our Reformed Zion has not passed by, to plant the Standard of salvation in the towns and cities of this Nation. Every dollar wisely expended in aggressive church work is well spent. It does pay. H. H. W. H.

For the Messenger.

History of Trinity Reformed Church in Mercersburg, Pa.

While the *Union Congregation* became thus divided, previous to the year 1811, into separate and distinct organizations, which have since been known, as the Reformed and Lutheran congregations, they still worshipped in one building and continued to do so until the year 1847.

The First Church Building.

The first church was built of logs. The lot on which it stood was owned by Joseph Grub, in 1786. When it came into the possession of the Reformed and Lutheran people, or in what way,—the court records have, as yet, failed to give us any information. But on this lot, number 88, on the original town plot of Mercersburg, on North Fayette street, a log church was built sometime after the year 1786, but previous to the year 1804.

This church was small, rudely constructed, destitute of beauty, and the seats corresponded with the exterior and interior of the building. They were made of slabs, with the sawed sides up, and legs put into the opposite sides, which were left, as they grew in the forest. The windows were small, and the ceiling low. It stood in what was then almost a marsh, and in rainy weather, it was difficult to reach on account of the mud and water. And yet this church, humble and unpretentious, as it was, served the purpose very well for a number of years. Here many an earnest soul received the Gospel in simple childlike faith, was strengthened to battle with temptation and sin and nourished in the way of everlasting life.

The Log Church Removed.

The log church was used until the year 1813. It was then moved to the lot adjoining on the South. It was converted into a dwelling-house, and was so occupied for many years. It was then used as a shop for some time and was only taken down and altogether removed in the spring of the year 1876, by Christian Haulman, who wished to erect a new building on the lot on which it stood.

Tradition.

It is stated by a person still living, that at one time, in this church, a woman from Warren township led the singing. Her voice was not very strong, nor especially sweet, but when she raised the tune, everybody, that could make a noise, came to her assistance. From this, it would appear, that they believed in congregational singing, for which they should be *highly* commended.

The Old Bell.

It is also said, that a bell was used to call the people together for worship. It was not honored with a place in a cupola, or spire on the top of the log church, but was hung on several poles, sunk in the ground, a short distance away. This bell was afterwards placed in a small spire on the stone church, where it did service for a long time. It was, in due season, elevated to a position in the cupola of Trinity church, and was used until it became cracked and entirely worthless. It was then given in exchange, as old metal, when the bell in present use was purchased. It should have been preserved, as a relic. To many it would be to-day an interesting sight; and there would be something sacred about it on account of past, tender associations. How many persons it called to meetings, joyful and sad, of every description—to catechise, to worship, to funerals, to anniversary and commencement occasions. It announced the death of many a person, and *tolled* the number of their years. To the faithful its tones were calls to duty, joyfully obeyed; to the careless and unconcerned they were voices of admonition and warning, thoughtlessly unheeded. Who can hear a church bell without thinking of duty, of God and His worship? Who, but the ungodly.

For The Messenger.

Book Publishing.

Every Church is concerned to produce a literature of its own. This seems to be necessary to its own development and progress. Besides it is the duty of a Church to provide suitable reading matter for its people. Not only are periodicals needed, but also books for the family and the Sunday-school. No Church should be narrow or exclusive, but if it has a right to exist as a separate body, it must have some doctrines for its foundation which distinguish it from other Churches; and it is its province and duty to teach its faith to its people. Thus it is that every Church has, to a greater or less degree, a literature of its own.

The Reformed Church is pretty well supplied with periodicals of a creditable character. But it must be admitted that in the line of books we have not as yet accomplished much. Several efforts have been made at book publishing, but the success has been rather limited. It will be remembered that an effort was made by the Publication Board some twenty years ago, and, although much was expected of it at the time, it soon had to be abandoned. Since then a number of excellent volumes have been written and published by some of our ministers, but few, if any, can be called really successful. Why is this? A church with 170,000 confirmed and 100,000 unconfirmed members, one should think, would certainly be a pretty large field for such operations. There is, apparently, no reason why we should not have a considerable number of books of our own publication for Sunday-schools and families. No doubt the difficulty of publishing books successfully consists largely in the lack of interest in such enterprises and want of co operation on the part of the Church in general. It may be assumed that the books referred to were at least creditable, both as to contents and make-up. The fact is that a book will not begin to pay really until after one or two thousand copies are sold. In most cases the experience is that the circulation cannot be pressed much beyond the point of paying expenses.

There are some fourteen hundred Sunday-schools in our church. These alone could insure the success to the paying point of any book published for young people. But very few of them will buy such books. They seem to prefer the books issued by other churches. We, as a Church, have quite a number of popular writers that could produce profitable and readable books; besides there are many books issued in Germany relating to the origin and early history of our Church that should be reproduced in English, for circulation in the church here. But is there sufficient encouragement at hand to take the risk of such an undertaking?

It is to be regretted that our pastors and people do not feel a deeper interest in this matter. It is not the purpose to make a book-merchant of the minister of the gospel, but it certainly falls within the line of his duty as a pastor to see that religious books are circulated among his people, especially since there is such a strong effort constantly made to circulate literature of a low and doubtful character in Christian families. It is quite proper for pastors to recommend certain good books to their people, and to appoint agents to circulate them. In this way they will supplement their own preaching of the gospel.

One reason why many schools and individuals buy books published by other denominations is cheapness. However, if our people generally would purchase our books, they could be sold much cheaper than now. If two thousand copies of a book could be sold in place of one thousand, the price could be fixed much lower Besides cheapness is not the only thing to be considered in buying books.

If we, as a Church, had some system of co-operation, half a dozen volumes could be sent out every year, and thus in the course of four or five years have a series of considerable size. There should be a committee to determine what books would be suitable for our people, as there once was. In this way the books would go out with some degree of authority. The question is, does our church desire books of a distinctively Reformed character? M.

For the Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Old News.

In 1865, Rev. J. P. Pfister was our harbor missionary at New York, but for only a short time.

The three Eastern English Synods united in mission work under certain articles of agreement in 1873

Before 1874 no amount was apportioned upon the Synods and by them upon the Classes for missions, as has since been done.

In 1866 already the Board of Missions mentions Kansas City as a place where we should locate a missionary. If only it had been done!

In 1871 the Eastern Synod elected its own Board of Missions again, with special reference to missionary work in Virginia and North Carolina.

Grace church, Pittsburgh, Pa., sent out and supported through his course a young man for the ministry while it was yet a mission. That was a good beginning.

In 1865 the Eastern Synods, Board of Missions and the Ohio Synod's Board were united under the General Synod, and took under their care twenty-two new stations.

In 1860 we had a German mission in Norfolk, Va., with 75 members, and a small interest in Richmond, but perhaps, owing to the war, they were abandoned in 1862.

In 1859, we had only four English missions out of twenty-one; and in 1865 out of fifty-one missions thirty-one were altogether German, nine English and eleven mixed.

In 1870 the Board of Missions resolved that aid would not be given to a congregation unless incorporated according to the form of charter adopted by the General Synod in 1869; and the Synod endorsed this action.

In 1863 Synod constituted the Board of Home Missions a Board of Church Extension, and made this one of the "general objects" of giving, but refused to open a column in her statistics for Church Extension gifts.

Selections.

Reformation in the Dutch Church.

The Congress of the Reforming party, who maintain the doctrine of Christ's divinity and the plenary inspiration of Scripture, was held on Tuesday, January 11th, in a large hall, called Frascati, at Amsterdam, and has been a great success. There were about 1,200 delegates present from all parts of Holland, and the hall was, especially on the first day, crowded to the roof with an attentive audience. No one had been admitted who had not signed a declaration that he or she considered it a duty for every one who will honor Jesus as the Head of the Church to throw off the Synodical Hierarchy.

On the first day of the Congress, Professors Kuyper, Savornen, Lohman, and Rutgers, of the Free University at Amsterdam, delivered most important addresses on the subject of the present bondage of the churches under the Synodical Organization of 1816, and the duty of throwing off the yoke, no matter at what temporal sacrifices. Three resolutions to that effect were proposed and carried unanimously, all present intimating their assent by holding up their right hands

On Wednesday, Thursday, and Friday the principal work of the Congress was in sections. The delegates from churches met in "Classikale Sectien," or Presbyterial sections, with others within the Presbyterial bounds to discuss matters, and especially to make arrangements for meetings to be held (D V.) in the beginning of May next in some central place within each Classe, or Presbytery. At these meetings delegates will be elected to represent churches or groups of members of churches at a Synodical Convention to be held (D V.) in the latter part of June at Rotterdam. In the meantime moderators, correspondents, and agents are nominated for each Presbytery throughout the land to call the people to repentance on account of the great and manifold sins of the churches, and to stir them up to throw off the anti-Christian Organization of 1816, which has nearly suffocated under a load of laws and regulations, contrary to the Word of God, every church in Holland.

Besides these Presbyterial sections, there were arranged twelve other sections, in which also matters of paramount interest were discussed; among others, the formation of a Sustentation Fund.

Every evening religious services, attended by thousands, were held in hired halls, the national churches having been closed against the brethren who have thrown off the Synodical Organization.

It is remarkable, and apparently in answer to prayer, that during the four days of the Congress nothing happened to disturb in the least the feeling of brotherly love and unity that permeated the meetings, and it is expected that much blessing will result to the Church at large.

The present movement is *not a session* nor even a *disruption*, but may be characterised as a reformation.

As in the sixteenth century the Dutch Church threw off the Papal Hierarchy, so now the Reformed Churches throw off the Synodical Hierarchy which had been forced on them by King William in 1816. Till then the Dutch Church was free under the "Kerken Ordening van Dordt" of 1619: free in its Church government, and bound by the Confession in matters of doctrine. But under the Organization of 1816, the Dutch Church became restricted in its internal government, while utter lawlessness in doctrine was allowed. Each minister might preach and teach what he chose, and everyone, no matter what doctrine he professed or denied, could be a member of the Church, provided he submitted to the regulations of the Synod. It is believed by those well versed in ecclesiastical jurisprudence that the King had no right to force this organization on the churches, and that they may rightfully throw off the Erastian yoke. But as Government for political ends supports the Synod and upholds its decrees, those congregations which assert the Church's freedom lose, for the present at least, all their temporal goods, including their endowments. This, however, has not prevented the Reforming party from casting off the corrupt Synodical Organization and returning to the old, well tried church standards, both in doctrine and church government, which they believe are founded on Scripture. Whilst in Amsterdam six ministers, followed by 15 000 members, have asserted the Church's freedom, in Rotterdam only two out of its fifteen ministers have as yet taken up a similar position. Of the thirty-two elders who form the Kirk Session of Rotterdam, all except one have thrown off the Erastian yoke; and of the thirty-two deacons, all except eight have taken the same step. To avoid commotion, which might have resulted in bloodshed, the Reforming party have left the church buildings and endowments, amounting to some millions of guilders in the hands of the Synodicals, and they are now meeting in two large halls. The services in Rotterdam are attended by 3 000 or 3 500 people, and many require to leave for lack of room. Probably more halls will be opened for their accommodation. As might be expected, there is much sympathy expressed for the Reforming party, and scenes, which were common in Scotland in 1733 and 1843, are being re-enacted. Thus, when the Rev. Lion Cachet, on January 9th, began worship in a hall at Rotterdam, he said, "I have to dispense baptism next Sabbath, and we have no baptismal font," when a widow, sitting near the platform, whispered, "May I give one?" "Yes, you may," was the response; and the result was that on the following Sabbath the faithful pastor had the privilege of baptizing seven children out of a costly silver font which the generous widow considered it an honor to bestow. Since then other presents have been given, and the collections are very satisfactory. As yet ten churches or congregations constitute the Reforming party, but in the course of a few weeks more will join them. It is hoped that Christians will continue to remember in prayer their Dutch brethren.—*Presbyterian Messenger.*

Behind every mountain lies a vale.

Family Reading.

The Fountain of Lourdes.

BY MARY B. DODGE.

In Charlemagne's beautiful Gaul,
Where the mountains make love to the trees,
Where they rise as a sentinel wall
'Twixt *Navarre* and *les Hautes Pyrenees*,
Lies a valley, but just where 'tis placed,
Our muse is not wholly assured;
Enough—it is peaceful, and graced
By the picturesque village of Lourdes.

Famed far is the village and near;
And pilgrims flock thither to-day,
As still they have done year on year,
(For a score at least) faring that way
To lay down some burden of ill
That the body is heir to; all cured,
If the chronicle found there reveal
Only truth, of the fountain of Lourdes.

The charm of the wonderful spot
Grew out of a vision it seems,
That came to a child—Bernadotte;
The Virgin appeared (in his dreams
We doubt not), and thereupon gushed,
By the power of her virtue adjured,
The miracle-water that rushed
For the balm of believers, at Lourdes.

This legend of France has suffized
Not a few of the faithful. Yet, lo!
How many—by vision of Christ
In the likeness of babyhood—go
To the fount whence true healing springs forth;
Love crowning the life thus insured;
Ah, the old Christmas story is worth
A thousand of legends of Lourdes!

Still, all the old stories are sweet,
That teach us our evils to lave
In mystical waters that meet
The need of the good which we crave.
But the one that is sweetest and best
Is of Bethlehem—told, half-obscured,
In the others; ay, told with the rest
In the tale of the mountain of Lourdes.

A Sermon for Parents.

We are sure no father or mother who reads the "Fireside' can peruse the following chapter, from the pen of that rare humorist, Bob Burdette, and fail to be helped by its tender teaching:

"How quiet the house is at midnight! The people who talk and laugh and sing in it every day are asleep, and the people who fell asleep in it long ago come back into it. Every house has these two classes of tenants. Do we love best those with whom we can laugh and talk and sing, or the dear silent ones who come so noiselessly to our side and whisper to us in faint, sweet, far-away whispers that have no sound, so that we hear only their very stillness?

"I am not tired, but my pen is weary. It falls from my fingers and I raise my head. I start to leave the table, and my eyes fall upon a little book lying upon the floor. It is a little First Reader. He left it there this afternoon. I remember just how I was impatient because he could not read the simple little lesson—such an easy lesson—and I told him it was a waste of my time to teach him, and pushed him away from me. I remember now. I see the flush come into the little tired face, the cheerful look in his eyes—his mother's brave, patient cheeriness struggling with his disappointment and pain. I see him lie down on the floor, and the little face bend over the troublesome little lesson, such a simple, easy lesson, any baby might read it. Then, after a little struggle alone, it has to be given up, and the little soldier, with one more appealing look toward me for reinforcements, sighs and goes away from the lesson he cannot read to the play that comforts him. And there lies the little book just as he left it. Ah, me! I could kneel down and kiss it now as though it were alive and loving.

"Why, what was my time worth to me to day? What was there in the book I wanted to read one-half so precious to me as one cooing word from the prattling lips that quivered when I turned away? I hate the book I read I will never look at it again. Were it the last book in the world I think I would burn it. All its gracious words are lies. I say to you, though all men praise the book, and though an hour ago I thought it excellent, I say to you that there is poison in its hateful pages. Why, what can I learn from books that baby-lips can not teach me? Do you know I want to go to the door of his room and listen? The house is so still; maybe he is not breathing. Why, if between my book and my boy I choose my book, why should not God leave me with my books? My hateful books!

"But I was not harsh. I was only a little impatient. Because, you see, his lesson was so easy, so simple. Ah me, there were two of us trying to read this afternoon. They were two easy, simple lessons. Mine was such a very simple, easy, pleasant, loving one to learn. Just a line, just a little throb of patience, of gentleness, of love that would have made my own heart glow and laugh and sing. The letters were so large and plain, the words so easy, and the sentences so short. And I? Oh, pity me, I missed every word. I did not read one line aright See, here is my copy now, all blurred and blistered with tears and heartache, all marred and

misspelled and blotted, I am ashamed to show it to the Master. And yet I know He will be patient with me; I know how loving and gentle He will be. Why, how patiently and lovingly all the years He has been teaching me this simple lesson I failed upon to-day? But when my little pupil stumbled on a single word—is my time, then, so much more precious than the Master's that I cannot teach the little lesson more than once?

"Ah, friend, we do not waste time when we plait scourges for ourselves. These hurrying days, these busy, anxious, shrewd, ambitious times are wasted when they take our hearts away from patient gentleness, and give us fame and love and gold for kisses. Some day, then, when our hungry souls will seek for bread, our selfish god will give us a stone. Life is not a deep, profound, perplexing problem. It is a simple, easy lesson, such as any child may read. You cannot find its solution in the ponderous tomes of the old fathers, the philosophers, the investigators, the theorists. It is not on your bookshelves. But in the warmest corner of the most unlettered heart it glows in letters that the blind may read; sweet, plain, simple, easy, loving lesson. And when you have learned it, brother of mine, the world will be the better and happier."—*Inter-Ocean.*

Domestic Training for Girls.

Nothing is more significant of the social condition of a people than the training of its girls in domestic life. In Germany the daughter of the nobleman, of the prince, and of the small shopkeeper learns alike to cook, to sweep, and to keep house. After the training in books is over Fraulein Lena and her Royal Highness Princess Sophie both began this home education. There are establishments where they are taken by the year, as in a boarding school. In one month they wash dishes and polish glass and silver; in another they cook meats; in another bake: in the next "lay down" meat for winter use, or preserve fruit, make jellies and pickles, sweep and dust. Plain sewing, darning, and the care of linen are also taught, and taught thoroughly. The German "betrothed" is thus almost always a thorough housekeeper, and spends the time before marriage in laying in enormous stores of provisions and napery for her future home.

In France a girl begins at twelve years of age to take part in the household interests. Being her mother's constant companion, she learns the system of close, rigid economy which prevails in all French families. If there be but two sticks of wood burning on the hearth, they are pulled apart when the family leave the room, even for a half hour, and the brands are saved. The nourishing soup, the exquisite *entrées*, and dainty desserts are made out of fragments, which in many an American kitchen would be thrown away. The French girl thus inhales economy and skill with the air she breathes, and the habits she acquires last her through life.

English girls of the educated class seldom equal the German and French in culinary arts, but they are early taught to share in the care of the poor around them. They teach in the village classes, or they have industrial classes; they have some hobby, such as drawing, riding, or animals to occupy their spare time with pleasure or profit. Hence the English girl, though not usually as clever or as well read as her American sister, has that certain poise and aplomb which belong to women who have engrossing occupations, outside of society, beaux, and flirting.—*Youth's Companion.*

An Old London Street.

We are to have a remarkable exhibition in New York in a few weeks. It will be a reproduction of an Old London street, the whole affair being in a building 175 feet long by 105 wide, which is now undergoing repairs, and is situated on Broadway at the head of Waverley Place. It was formerly known as the Globe Theatre, and previous to that was a church. From the alterations already made in the exterior, one could hardly recognize either of those places.

A reproduction of Bishopsgate will be at the entrance. It is of limestone, twelve feet thick and thirty-eight feet high, like the old one of Queen Elizabeth's time. A statue of William the Conqueror will be over the gate. Inside there will be two streets—High street, twenty-four feet wide, and Elbow lane, eleven feet wide—the exact size of their originals. The streets will be all of cobble-stones, lit by greased rags, lanterns, and wisps of straw, in which incandescent electric lights will be concealed. Chickens and other animals will play in the streets, and there will be no sidewalk, as in Old London. Along the streets will be the gorgeous four story house of Sir Walter Raleigh at Islington; Izaak Walton's five storied frame house, plastered over; the Old Cock Tavern; Devil's Tavern, which Johnson recommended as the finest in all England; the dairy of Nell Gwynn at the foot of Wapping Stairs; Oliver Cromwell's five-storied house; and Dick Whittington's famous house. There will be an old church with stocks, and malefactors exposed there under the guard of a constable.

There will be no trouble in getting the houses in the building, as a five-story London house was only some forty five feet high at the most. A panorama of the Second London Bridge will be at the Lafayette-place end of the building, so that the street will seem to run down to the banks of the Thames. Within the buildings will be shops, stores of all kinds, and restaurants. A choir of boys will sing in the church, and another choir will sing old English madrigals from the tavern balcony.

The idea is taken from a similar exhibition at the London "Healtheries," where thirteen and a half millions of Englishmen paid two shillings each to see it in the course of three years; and George H. Birch, the architect of the London exhibition, will superintend the construction of that in New York.—*Evangelist.*

Walking.

There is nothing like walking to tone up the system and develop muscular vigor. Dumb-bells and Indian clubs are good for the arms and chest and shoulders. Rowing develops the back and loins. Sparring cultivates agility. But as an all-round exercise, cheap, within the reach of all, requiring neither apparatus or instructor, and easy to be regulated to any degree of strength, professors of physical culture agree that there is nothing like walking. It enlarges the lungs and makes them tough. It expands the chest. It strengthens the digestive powers. It rounds out the calf, develops the thigh, straightens the back, and gives size and suppleness and spring to every muscle of the body. Not dawdling and slouching, with a lisp in your step, stopping to lean against every lamp-post in the sun, lingering to look at the displays in the shop-windows, neither mincing along at a short, dainty gait, as though your toe-weights were over-heavy and your dignity hung on a hair, but real walking, with a full, manly yard-long stride, your body bent slightly forward, your arms swinging free, the weight falling lightly on the ball of the foot, and rebounding with a forward spring full of grace and power.—*Pittsburgh Dispatch.*

Youth's Department.

The Name Upon the Window Pane.

In the old Scottish inn we met,
A motley group from every land,
Scholar and artist, peer and priest,
And many a traveler, browned and tanned:
All pilgrims, waiting for an hour,
Chatting in idle courtesy,
And yet, amid the drifting talk,
A little message came to me.

It happened thus: A restless boy
Unto the dripping window went,
Whose glass, scarred with a thousand names,
His mind to the same fancy bent.
He sought and found a vacant spot,
And took the diamond from his hand;
But ere a letter had been formed
A voice accustomed to command,

Cried, "Philip, stop; before you write,
Consider well what you're about."
"Father, why should I hesitate?"
"Because you cannot rub it out!"
These words fell on my idle ear;
I said them o'er and o'er again,
And asked myself, O, who would choose
All they have written to remain?

Unto a loving mother oft
We all have sent, without a doubt,
Full many a hard and careless word,
That now we never can rub out;
For cruel words cut deeper far
Than diamond on the window pane;
And, oft recalled in after years,
They wound her o'er and o'er again.

So, in our daily walk and life
We write and do and say the thing
We never can undo nor stay
With any future sorrowing.
We carve ourselves on beating hearts!
Ah! then, how wise to pause and doubt,
To blend with love and thought our words,
Because we cannot rub them out!

—*Pres. Journal.*

The Power of Will.

CZAR PETER AND BENJAMIN FRANKLIN.

One of the longest remembered lessons that the great Benjamin Franklin ever received from his uncle, who was also his tutor, and which helped to make him the man which he afterwards became, was the showing what might be done by the untiring energy of the will in the right direction, strengthening the good impulses and controlling the bad. "To do a thing at all times and seasons because our consciences tell us that it is right, whether it suits our inclination or not, is a matter of stern duty; and duty," he said to the boy, "always demands more or less sacrifice on our part."

He told him also how to make work pleasant and how to be rich, and how to get money and how to spend it, and, above all, about "the still, small voice." "I want to make a man of my namesake," he said to his mother one day, "and I have taught him that he must either work, beg, or starve! Then I showed him how to make work pleasant, that the produce of his work be the means of future comfort to him; and how, by putting his heart into labor, he would lighten the slavery of work and, above all, how to put his will into every good impulse. I want to teach Ben to get money rather than want it, or beg for it. To get it with honor and dignity, to husband it with honor and dignity, and, what is more, to spend it with honor and dignity."

Each day Uncle Benjamin drew his lessons from some occurrence of life around him, and upon this occasion he spoke of the life of Peter, once Emperor of Russia, whose untiring energy of the will working in unison with the heart, rendered the heaviest labor light, and gave him a capacity for endurance almost insensible to suffering and fatigue.

Young Ben had heard him discussed in a general way before, when the chapel deacons had dropped in to talk with his father, but as yet he had never dreamed that the same Peter was a king, who somewhere had worked as a common shipwright. Of course at the mention of his name the lad was all attention as his uncle proposed to narrate the story of his marvelous will and purpose.

The old man began by telling him that at ten years of age Peter came to the crown of Russia, but Sophia, queen regent, his half sister, made every effort to keep him as ignorant as possible as well as to make him idle and vicious, by putting the worst temptations in his way and keeping all means of instruction and refinement from him. This she did that she might keep her brother longer from the throne and render him unfit for royal power.

But rude and ignorant as Peter was at seventeen, he burst through the regent's control and took the very government into his own hands. Though uneducated, he had what was even better, a strong, persistent will, which enabled him to educate himself and gave him a firm reliance upon his own powers.

The mechanic king had not only an instinct to conceive great things without special training, but a will that gave him zeal to undertake them, endurance to labor for them, and courage enough, come what might, to master them.

When Peter ascended the throne Russia had no seaport but that of Archangel, on the White Sea, and to give ships and commerce to his country was the one all-absorbing object in the boy's mind.

Hardly was the crown on his head than the bold young Czar determined to create fleets and harbors, trade and manufactures, arts and schools for the whole nation.

Peter was no ordinary youth, Uncle Ben went on to say, and instead of setting the people to work in building ships, he resolved to learn how to build them himself, and instead of having masters he went in as a common shipwright, and worked with his own hands, living and faring like his fellow mechanics, his crown laid aside for a paper cap.

Will is the greatest power in man, as we shall see. Peter traveled to the two great maritime conntries of the time, first to Holland, then to England, and worked in the dock yards of Amsterdam and Deptford as an ordinary ship-builder. He longed in his heart to make his country a great commercial nation, and this was the way he was doing it.

"What a strange thing for a king to do," you say, and so it was. But do you think such labor to such a life was drudgery? No, indeed. There was not a hand on those docks that worked more zealously or with so willing a hand and so light a heart or so little idea of fatigue as he who wielded the hammer instead of the scepter. And all this was because he was working with his whole heart, and soul, too. He was not a mere animal in quest of food, but he had a pure and noble purpose in mind, a strong will, giving courage and vigor to his heart.

"It was the will within, lad," said Uncle Benjamin, as he concluded the story, "that made the laborer king do his work with so little effort. That kept him day by day, and month by month, without any rest, though he could have had any day, making his humble mechanic's home happier than a palace and his simple mechanic's fare daintier than a royal banquet. So remember, my boy, that of all the ways to make labor pleasant and valuable there is nothing like a noble purpose backed by a strong, noble will. History will record to you what Peter of Russia accomplished by this immense sacrifice."

Young Ben was so impressed with this lesson, that after the evening hymn was chanted in his uncle's family he was found in his little room upon his knees asking of God strength to use his will in the right direction, and it is said that this one lesson, though he was taught many another, went far towards forming the character of the great and good Benjamin Franklin.

Would that every boy who reads the teaching may profit by it as he did, and determine to use his God given will for the right in every event of his life, and His blessing will surely rest upon it.—*N. Y. Observer.*

Which is Best?

An infidel was delivering a lecture at Northampton, England, and at the close he challenged discussion. Who should accept the challenge but an old bent woman in the most antiquated attire, who went up to the lecturer and said,

"Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight children unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and my family. I am now tottering to my grave, but I am perfectly happy because I look forward to a life of immortality with Jesus in heaven. That's what my religion has done for me. What has your way of thinking done for you?"

"Well, my good friend, I don't want to disturb your comfort, but"—

"O that's not the question," interposed the woman, "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavored to shirk the matter again. The feelings of the people gave vent to applause, and he he had to go away discomfited by an old woman.—*The Freeman.*

Moon Lore.

Mr. Harley, the author of an interesting volume on moon lore, has collected some of the legends associated with the lunar orb, in which the fancies of different nations have located a man, a woman, a hare, and a toad. The banishment of the man to the moon is variously ascribed to his having gathered sticks on the Sabbath day, having strewed brambles in the church path on Sunday, having stolen cabbages on Christmas Eve, having stolen a bundle of thorns from a hedge, etc. According to one version, the man is Cain, "offering to the Lord the cheapest gift from the field;" while another suggests Isaac bearing a burden of wood for the sacrifice of himself on Mount Moriah; and a third, Judas Iscariot. The woman, according to one tradition, is Pandora, whose fateful box contained all the plagues with which humanity is afflicted; but the people of Mangaia see in her Ina, the pattern wife, always busy in the preparation of resplendent cloth-white clouds. In Samoa the tradition is that a woman named Sina, during a time of famine, was working in the evening twilight, beating out some bark with which to make native cloth. "The moon was just rising, and it reminded her of a great bread-fruit. Looking up to it, she said: 'Why cannot you come down, and let my child have a bit of you?' The moon was indignant at the idea of being eaten, came down forthwith, and took her up—child, board, mallet and all." When the moon is waxing, from about the eighth day to the full, a large patch is disclosed on the western side, in which imagination has traced a resemblance to a rabbit or a hare.

True Beauty.

A woman, famous as one of the most kindly and lovable among leaders of the best American society, once said: "If I have been able to accomplish anything in life it is due to a word spoken to me in the right season when I was a child by my old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull at my books became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself and grew daily more bitter and vindictive.

One day the French teacher, a gray haired old woman with keen eyes and a kind smile, found me crying.

"Qu' as-tu, ma fille!" she asked.

"O madame, I am so ugly!" I sobbed out. She soothed me but did not contradict me.

Presently she took me to her room, and after amusing me for some time said: "I have a present for you," handing me a scaly, coarse lump covered with earth. "It is round and brown as you. 'Ugly,' did you say? Very well. We will call it by your name, then. It is you! Now you shall plant it and water it and give it sun for a week or two."

I planted it and watched it carefully; the green leaves came first and at last the golden Japanese lily, the first I had ever seen. Madame came to share my delight.

"Ah," she said, significantly, "who would believe so much beauty and fragrance were shut up in that little, rough, ugly thing? But it took heart and came up into the sun."

It was the first time that it ever occurred to me that in spite of my ugly face, I too might be able to win friends and to make myself beloved in the world.—*Youth's Companion.*

Hooks and Eyes.

For more than a dozen years the manufacture of hooks and eyes for women's and children's dresses may be said to have been dead, buttons having superseded them. But there are indications that hooks and eyes are again to come into use, at least to a considerable extent. If this should prove to be the case, it will gladden the hearts of some who have preserved their machinery from the scrap heap. Thirty years ago the State of Connecticut had manufactories within her territory that produced these little articles to the value of $112,000 annually at fifteen cents a gross. Previous to 1830, or thereabout, hooks and eyes were made by hand and sold at $1.50 per gross.

The machines for making hooks and eyes are quite ingenious, those for the hooks being capable of making ninety per minute and those for the eyes 120 per minute. That for making the hooks takes the wire from a reel through a straightener, cuts off the wire to the exact length, when a blade strikes the piece in the middle of its length, and two side blades moving simultaneously bend the wire double, laying the two halves of its length close together and parallel. Then two pins rise, one on each side of the ends of the wire, to form the eyes of the hook, and two semi-rotating pushers bend the ends round the pins, making the eyelets for sewing the hook on the fabric. The unfinished hook is still perfectly flat, when a horizontal pin and a vertical bender working upward, curve the double end of the hook, and a presser flattens the end to a "swan bill."

The eye is formed in another machine, but by means of similar appliances. Brass wire is used for silvered hooks and eyes and iron wire for the black or japanned goods. The silver coating is made by mixing an acid precipitate of silver with common salt and the cream of tartar of commerce to produce a paste. Certain proportions of this paste and of the brass hooks and eyes are placed in a tumbling barrel, and by attrition and affinity the brass and silver unite. The articles, as they come from the tumbling barrel, are of a lustreless white, but are polished by being placed in cotton cloth bags with bar soap and rubbed with hot water under the vibrating arm of a washing machine.—*Anon.*

Pleasantries.

Stanley says it costs $20 a mile to travel in Congo. This arouses the suspicion that that country is full of Pullman car porters.

"Yes," said a Kentuckian, who had been in the far West, "Indians are powerful fond of whiskey. Let them once get the taste of whiskey, an' they'll give up everything for it. An old chief out in western Dakota offered me a pony, saddle, bridle, blanket, and I don't know what else, for a pint of whisky I had with me." "And you wouldn't give it to him?" "Not much! That was the last pint I had left. But it shows how fond Indians are of whisky."

A colored female cook came up stairs, and twisting up the corners of her apron with considerable embarrassment, said to her mistress:—"You see, missus, I thought it mought be bes' to be tellin' yo' dat I—dat I done get married las' week!" "Ah, indeed! And what is your name, now, Hannah?" "Mis' Williams, ma'am. You see, my husban' he am a cook too. He am what dey calls a sheft in a hotel." "A chef, eh? That's very nice. And do you expect to leave us directly, Hannah?" "Not d'reckly, mum. I'll stay wid e for de present. You see my husban' he's done gone to New York an' Washington on his honeymoon, and it'll be nigh unto six weeks befo' he comes back!"

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

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☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, FEBRUARY 16, 1887.

The Turn in the Church Year.

In the midst of our desires to work out our personal salvation, and our activities in promoting the interests of Christ's Kingdom, we must not lose sight of the great objective facts upon which so much depends. What Christ is in Himself, and what He has done for us men and our salvation, is after all our only hope. Our Christmas rejoicing involved humiliation for Him, and we can best promote our Christian life, by coming into sympathy with His pains and sorrows. His sufferings under Pontius Pilate make up an article of creed. We cannot afford to leave Him as He steadily sets His face toward Jerusalem, to die for our sins. We cannot innocently sleep while He is enduring the agony of Gethsemane. We cannot pass by wagging our heads while He is upon the cross.

We ought at this season of the Church Year especially, to test ourselves and see what power, passions, appetites, and indulgences have over us, and the harder it is for us to hold these things in abeyance,—to keep the body under, the more important it is that we should acknowledge our weakness and seek help from above. Let it be remembered, however, that no mere perfunctory observances, be they never so severe, will be of any avail. The crucifixion of self—the "dying daily," which St. Paul speaks of involves a humility of spirit which is not merely negative. Humility is a positive grace.

A Different Opinion.

An observant pastor writes that the estimates of Mr. Spurgeon who says that a large police force is saved in London by the Salvation Army, would not be justified in saying the same thing of that organization in this country. Its advent here was not only marked by improprieties in the name of religion, but distinguished for its disturbance of social order. The street brawls that almost always grew out of noisy marches in American cities were certainly not always unprovoked, and they called for increased police force. Independent of that, its influence upon communities and congregations throughout the country has been demoralizing. One pastor states that the effect of the "Army" upon the town in which he has labored for years, has been worse than that of the Skating Rink. We think that the verdict even of those who wished to be charitable or were willing to try anything that might do good among a certain class of people, would be against it.

An Example of Promptness.

The Rev. George E. Addams writes us that the Sulphur Spring Charge, of which he is pastor, has "anticipated its apportionment" of the amount assessed upon Carlisle Classis for the Reformed College at Wichita. The money is in the hands of Dr. A. H. Kremer, the member of the committee appointed to represent the Carlisle Classis. Brother Addams expresses the hope that other charges will meet their obligations and avoid the necessity of borrowing money. The funds should be paid to Dr. Kremer, on or before the 1st of March.

It would be well for all the charges of all the Classes to take this hint. It is easier to push a load before you than to drag it after you.

Muncaksy's Great Picture.

Mr. John Wanamaker has bought Muncaksy's great picture "Christ Before Pilate." We do not know what particular disposition will be made of it, but we are sure that the people of Philadelphia, and those visiting it will reap a large benefit from the purchase. The city will be enriched by the presence of such a work of art. The size of the canvas is 14 by 22 feet, and it is said to be one of the best paintings of modern times. It is thus described: "The figures are life size. The subject is treated with unflinching realism. Pilate sitting on the right on his judgment seat, his head bent in a questioning attitude, with Christ standing before him—the figure of a young man with a strong Hebraic cast of features. One conspicuous figure is that of a Jew shouting with uplifted arms in the dense mob which throngs the palace yard and presses upon the Roman soldiers, one of whom is holding the crowd back with his spear. Below the place where Pilate sits are the accusing priests and other Judæans."

The Coming Reichstag.

On the 14th of this month a new Church Bill was laid before the Prussian Landtag, the object of which was to influence the return of clerical candidates favorable to the government demands lately refused by the Reichstag. "The bill embodies a thorough revision of the May laws, including the right of residence of religious orders, recognizes the Vatican's interpretation of the *anzeigepflicht*, and practically renounces during a stated period (reported to be ten years) all rights of the State to approve the appointments to clerical vacancies, except in Polish districts." It will be seen from this that Bismarck has gone to Canossa after all, as nearly everything for which the Pope contended has been yielded, for a given time at least. The action will satisfy the Vatican and secure the Catholic vote. The other line along which the German government is working, is to impede the electoral propaganda of the Socialists. The "ballot scrutiny," as it is called, will take place March 2d and the Reichstag will probably meet on the 8th of that month.

They are Right.

The Waldensian Synod of Italy has declined to surrender its old name as proposed by Gavazzi and others of the Free Church, who insisted upon adopting the name "Evangelical" for the United Churches of that region. Before refusing, however, the Synod took the vote of all the congregations from the Alps to the extremity of Sicily, and found that nearly every one of them objected to the change. Whether this action will defeat the union depends upon the General Assembly of the Free Church, but it is thought that the concession should be made to the old historical Church which is much the largest and has won great prestige for bravery amidst the fires of martyrdom. Evidently the Waldenses have right and reason on their side. After enduring persecution for centuries they have gained certain advantages before the government which they should not be asked to relinquish. Besides their Christian character which enforces the respect of their enemies, and makes their name influential among those who differ from them, they have acquired valuable property, the title to which may be endangered by the change. They are no longer confined by persecution to the mountain fastnesses; they have come out from the hamlets along Lake Como, and the obscure towns of Calabria, and own prominent buildings in the large cities of southern Italy. The beautiful church on the Corso, Vittorio Emanuele, with its hospital and working-men's schools in Turin; the old frescoed church of San Giovanni at Milan; the Salviati palace in Florence, presented for a theological seminary; the palace on the Corso and the church on the Via Nationale in Rome, secured by thirty years' exertions on the part of Dr. Stewart; the church on a principal street in Genoa and the old Roman church, San Tommaso d'Aquino in Naples, sold by the city to pastor Pons,—these are among the notable possessions cited by Madame Bompiani—a correspondent of the *New York Observer*, as acquired by the Waldenses. Indeed they now buy papal churches and devote them to evangelical worship instead of building them only to be massacred for their pains and to have their work dedicated to the Virgin Mary as was done in the beginning of the XVIth century.

It is too much to ask these heroic Christians to give up their name and risk their legal status in hope of a union that may be merely experimental. No denomination in England or America would listen to such a demand, and the Free Church Assembly, which is comparatively modern, should not make it in Italy. An additional reason why the Waldenses should not yield, is found in the fact that their whole Church is not in the union movement, and they would have to take one name in the valleys and another on the peninsula. And then too, the name evangelical would not describe the united Church exclusively, because there are Methodists, Baptists, and other congregations outside of it who claim for themselves the same attribute.

Decease of Rev. Jacob D. Zehring.

This aged servant of Christ ceased from his labors at Codorus, York county, Pa., on the 5th inst. He will be remembered with affection by all who knew him. A sketch of his life and ministry will be given next week.

A Commendable Institution.

We have just received the Third Annual Report of the *Young Woman's Christian Association of Baltimore, Md.*—an institution which commends itself to the prayers and substantial aid of the good people of that city. We have often thought that these associations for the help and protection of young women, were more important than similar institutions established in the service of young men. There are many girls who are drawn to large towns and cities in the hope of getting employment, and who undergo hardships to say nothing of temptations of which the unthinking have no possible idea. The object of the organization is not only to hunt out those who are struggling in this way and give them a kind word, but to aid them at nominal cost, in helping themselves. A new building, situated at No. 67 Liberty street, corner of Barnet, is in course of erection for the use of the Association. Meanwhile, provision has been made for temporary lunch and lodging rooms; a library and a bureau of employment have been established, and committees on education and religious services have been at work for three years. There is no telling how much good has already been done, and the prospect for continued and enlarged usefulness is great. The Association deserves hearty encouragement and support. The fact that there are such institutions in large cities should be known throughout the land. The one which gives occasion for this notice is, as usual, under the direction of ladies who occupy high positions in society, and whose character, intelligence and Christian philanthropy are pledged for efficient management.

Instrumental music is becoming more and more popular among the United Presbyterians. It is said that fifty organs are now in use in the churches and that the number is rapidly increasing.

Some time ago it was announced that the Chinese government had indemnified the English missionary societies for losses sustained, and now the viceroy of the Canton provinces has promised to pay for all the property destroyed at Quai Peng, and given assurances for the full protection of American missionary work.

The Presbyterian Church has been obliged by want of funds to reduce its appropriations to disabled ministers twenty-five per cent. and some of the letters given to the public by Dr. Cattell, Secretary of the Board of Relief, from old and worn-out servants of Christ, are pitiful in the extreme. The appeals cannot go unheeded.

There are ninety three fair girls now enrolled as students in the Annex of Harvard University, twenty-three of them taking the full course. They come from thirty-two schools located in thirteen different States, and seem to be flourishing under the physical and mental strain. It will now be in order for Vassar to open a department for young men.

Giving at Once.

An old Latin proverb says: "He gives twice who gives quickly." There is no doubt much truth in the sentiment thus expressed. It would be well if it were more generally laid to heart and more frequently acted upon than it now is.

There are several ways in which we can realize the truth of this saying. We may be called upon to relieve a case of distress. It may be sickness or starvation. If the physician or the medicine do not come in time, the patient will require much more attention, will take a far longer time to recover, or will die outright. The person who is starving, if not relieved immediately, may suffer untold agonies and require a long time to regain his usual strength, or he may perish with hunger, or some one else may come to his rescue, and so deprive us of the opportunity of doing the good deed. In these cases it is easy to see the advantage of giving at once, and that it is well said: "He gives twice who gives quickly." Prompt relief will be twice as effective as that which is more tardy.

The same is true in giving to send the Gospel to the heathen. Many, among idolatrous nations, are hungering after the truth. They are in a receptive state. The soil of their hearts is as good and prepared ground. But we do not give at once. And they do not continue in that condition. When the good seed of the Word finally comes to them, the soil is beaten down, or the field overgrown, and it cannot take root. The favorable time was allowed to pass unimproved, and our day of grace for helping these particular cases is gone forever. How much better it would have been to give at once. In the very nature of things, thousands of the heathen are dying daily. If they are to be helped it must be speedily. A year, a month, a week, even a day, may be of infinite importance. The thief on the cross made his peace with his Judge in the last hour of his life. And we can easily conceive how a message hastened might save a soul, whilst that message delayed might result in its loss. Some of the greatest events in time turn upon very small things. And it is not impossible to believe that a man's eternal destiny may depend upon that which in itself seems of little importance.

There are many persons who have more money than is necessary for their own support. The possession of it is a care and a burden to them. There is no earthly probability that they will ever need it for themselves. They may have no relatives to whom it would be a blessing to leave it. So they make up their minds to donate it for some benevolent purpose. But the idea of parting with their surplus wealth before their death is disagreeable to them. The fact is they have not the grace, "in present exercise and power," as the liturgy has it, to give what they propose to give, at once. They will leave it to the good cause selected in their wills. They will give it to the Lord only, when, by the coming of death, it will pass out of their hands at any rate. Certainly the merit of their act of charity, if there is merit in it at all, would have been twice as great, if they had surrendered control of the funds before it was made impossible for them, in the nature of the case, to hold on to them any longer.

Such a good purpose, formed years before one's death, often fails, for various reasons, of being carried out. Something may cause us to change our minds, and the charitable interest which was to profit by our bounty will suffer, and our pious intentions will never be realized. We may be led to make a bad financial investment, such as buying the bonds of a bankrupt railroad just before its condition becomes known; and then our riches will take to themselves wings and fly away; and thus we will lose the ability to do good with them, however strong our desire to do so may remain. Or death may come suddenly, before our house is set in order and provision made to carry out our benevolent designs, and the heirs-at-law will quietly come into possession of what we had in our hearts set apart for charity. How much better in view of these and other contingencies which might arise, to give at once. It is more than twice as sure.

It is also well to take into consideration the vast amount of good the sum of money might be accomplishing, whilst we, retaining it in our possession without profit, are "lingering superfluous on the stage."

Persons sometimes give, or leave by will, money for the cause of missions, and put it in the form of an endowment. That is, the principal is to be securely invested, in government bonds or otherwise, and only the interest is to be used in carrying on the mission work. This is evidently not the best way. It is not giving quickly. It is linked charity long drawn out. The interest of such a fund at 5 per cent. might be instrumental in the Christianization of one person each year. At the same rate of usefulness, the whole sum, if expended in one year, would result in adding twenty persons to the Church. Now if we take for granted that each Christian convert, among the heathen, succeeds in bringing one other heathen to Christ each year, on an average, we can easily see how much more the gift will accomplish if given absolutely and used at once, than if it is doled out in the way of interest through an endless series of years. Truly "he gives twice who gives quickly." L.

General Agent, Rev. H. K. Binkley, before returning to his canvas of the Pittsburgh Synod stopped to canvas one of the congregations (St. Michael's) in the charge of Rev. S. A Leinbach and secured *sixteen* subscribers for THE MESSENGER and *thirty-nine* for the *Hausfreund*. F.

Communications.

Notes from Lancaster.

The last meeting of the Cliosophic Society was held on Friday evening, February 4th, at the residence of Dr. Messersmith, on Lime street, near Orange, Lancaster, Pa. This was the fifth fortnightly meeting of the present season, and in some respects it was the most brilliant and entertaining, as it was the largest, held this year. Quite a number of invited guests were present, among them the Misses Clymer and Livengood from Reading, Miss Hogan from Indiana, Mr. Parker, recently assistant postmaster in Philadelphia, Rev. Dr. Knight, Rector of St. James', who took part in the discussion of the evening, and others whose names are not now remembered. The topic on which an able essay was read by Mr. Willis B. Musser, was entitled "Creature Comforts in Ancient and Modern Civilization Compared," in which the writer presented a carefully studied treatment of the progress made in ancient times in the art of living, style of dress, methods of architecture, character of food, inventions, and social conveniences generally, and then contrasted these with those of the present century. As the topic was more practical than preceding ones, the discussion that followed was of a somewhat lighter and more humorous character than usual, and, by its contrast, perhaps more entertaining. After partaking of the refreshments, which the unwritten constitution of the Clio requires to be of the most simple character, the members and guests enjoyed the pleasure of viewing and admiring the fine paintings, curiosities, and different works of art with which the residence of Dr. Messersmith is adorned, and which the Dr., while serving as a surgeon in the Navy, collected with rare taste from various quarters of the earth.

The general subject selected for this year's study is, "The Characteristics of Ancient and Modern Civilization Compared." Dr. T. G. Apple read the first essay on "The Position of Woman in Ancient and Modern Civilization," Rev. Mr. Hardy, the second, on "Education in Ancient and Modern Times," a second evening was occupied with this topic, the third able and elaborate essay was read by Prof. J. B. Kieffer, on "The Humanitarian Culture of Ancient Greece compared with that of the present century," and the fifth as above stated.

The Clio embraces in its membership over 40 families and about 70 members. Its organization is quite simple, having a president, secretary, and business committee. Dr. Thomas G. Apple has been invited to preside every season since its organization, eight or nine years ago, and the other officers have also been continued in office from year to year, except a few changes in the business committee, which at present is composed of W. U. Hensel, Esq., chairman, John W. Apple, Esq., Mr. Buchanan, Miss Alice Nevin, and Miss Bessie Hager. Mrs. Dr. E. V. Gerhart is secretary.

We have given this somewhat particular account of this Club, because we regard it as a model of its kind, and has become one of the established social and literary features of Lancaster. It is somewhat unique, and is much enjoyed and eulogized by the visitors that from time to time attend it. It happily combines youth and age in its membership, the literary and social in its character, and is a pleasant bond of union between the college life and many of the cultured families of the city. Its refreshments are rigidly simple and plain, and it has steadily maintained its many-sided qualities without running into any excess or extreme in any one direction. We have never attended an organization in which the enjoyment and pleasure, united with instruction, have been so steadily maintained through a long series of years. It brings the special culture of the college without pedantry into healthful communion with the freer and broader social culture and refinement of the city, and certainly proves a benefit and pleasure to both parties, thus forming, perhaps, we may say, a delightful college circle. The college, with its own separate congregation, and the close application required from its professors to their daily routine of duties, has little other opportunity of mingling in the broader life of the community, and this association therefore meets a want which could not perhaps be so happily supplied in any other way. At any rate we know it is highly appreciated and enjoyed by the officers and families belonging to the college, and we think we may venture to add that this appreciation and enjoyment are equally shared by the families of the city that belong to the club.

The Y. M. C. A. of the College has instituted another course of free lectures to be delivered in the college chapel, and Rev. Dr. Eschbach, of Frederick, Md., is to deliver the first lecture on the 15th inst.

The centennial is beginning to move, and the indications are that it will prove a success. We have space only yet to add, that Prof. J. E. Kerschner, Ph.D., the enthusiastic and popular professor of mathematics, recently met with a rather serious accident by a fall, while adjusting the shutter in the dome of the Scholl Observatory, injuring one of his arms and his hip, and he is at present confined to his bed. Dr. Gerhart, of the Seminary, is absent at Abilene, Kansas, where he is to preach the dedication sermon of our new mission church.

REPORTER.

Re-Dedication of Boehm's Church.

For some months the trustees of Boehm's Reformed church, near Blue Bell, Montgomery county, Pa., Rev. J. H. Sechler, pastor, have been supervising the remodelling of the interior of their church building. In 1870, during the pastorate of the writer, the old building was enlarged and remodelled both inside and out. It was felt that the time had now come for further improvements.

With commendable zeal and energy the work was prosecuted. The day, however, for re-opening and re-dedicating it grew slowly on and the good people and pastor were impatient to return to it, a Union church a short distance off being used during the progress of the work. At length the day was set, and invitations were duly sent to the two surviving pastors — Revs. Samuel G. Wagner, D.D., and Chas. G. Fisher—to be present on that day and take part in the services of the occasion. Accordingly, on Sunday, February 6th, the writer, after an hour's ride by rail and from station to the church, found himself once more set down in front of the church, and greeted warmly by many to whom from 1868 to 1873 he had sustained the relation of pastor.

On the outside we noticed no change except in that a new coat of paint had been given the steeple and wood work. On entering the front door we noticed quite a change in the vestibule. Instead of two doors opening into the audience room, there were a double door in the centre and a door on each side, which indicated to us that there were now three aisles instead of two. Opening the centre door and walking up the wide centre aisle we could hardly believe we were within the walls of the building of former years. A complete change had been made. The old straight backed white pews were not there, but instead were those of the latest style, high backed, grained, and each covered with comfortable terry cushions, from the house of Sharpless & Sons, Philadelphia. The plain white walls and ceiling were neatly and tastefully frescoed, the work of the veteran in the art, George Seiling, Reading, Pa. The old side galleries were gone and the effect was, that the large stained glass windows appeared to full view and let in more of the light of heaven. The pulpit platform had been lowered, and instead of the great white pulpit there stood a neat walnut pulpit desk of the latest pattern. Around the chancel a neat walnut railing was in place of the plain white one. To the right of the pulpit was the choir platform surrounded by a neat oak railing. From the centre of the ceiling was suspended a sixteen light reflector, from Bailey Reflector Co., Pittsburg, Pa., with one of a single burner, suspended from the centre of the arch over the pulpit. The whole floor was covered with a beautiful red carpet of a neat pattern. We were naturally well pleased with the improvements made. We did not wonder that the members were filled with joy over the work of their hands and hearts.

The hour for service arriving, we were disappointed on learning that our predecessor, Rev. Dr. Wagner, would not be able to be present, and to our surprise we were expected to fill his place in the morning, we being set down for the service in the evening. We did not wish to put Pastor Sechler in a perplexity, so we attempted to fill the void as best we could. Before proceeding to the act of re-dedication, the pastor made a statement as to the cost of improvements and the amount of funds in hand, and how much was needed in order to free the building of debt. The whole cost was footed up at $2400, $1400 of which was provided for, The Ladies' Mite Society contributed $700 of it in furnishing the building in toto, and *therefore $1000 was the amount needed.* A systematic effort was made to raise the amount. After some time the sum of $800 was raised. As the pastor was averse to rededicating the church with a debt resting upon it, he postponed that part of the services until evening, when an effort would be made to raise the balance.

In the evening, notwithstanding the inclemency of the weather, the church was comfortably filled, the new reflectors brilliantly lighting up the whole place. Rev. D. Coleman, of the Lutheran church, was present and assisted in the services—the writer preaching the sermon. After the sermon the effort was made to raise the balance of the amount due on the church. In a short time the whole amount was raised and the act of re-dedication was performed amid the joy and thanksgiving of the members and pastor.

It was a great pleasure to us to spend this gala day among this people. We counted it as a privilege to be present and take part in the services of the day. Pastor Sechler and his people are to be congratulated on the beautiful and comfortable church building in which they will be permitted to gather Sunday after Sunday to engage in acts of worship.

It will be a day long to be remembered.

C. G. F.

St. Paul's Reformed Church of Kansas City, Mo.

The last Sunday in January was a happy day for our congregation here, for on that day we had the pleasure of assembling for worship in our new church. The Ladies' Aid Society had purchased and laid an excellent ingrain carpet, covering the entire floor; they had also provided the congregation with very neat and comfortable chairs; a tasteful stand served as a pulpit, and behind this stood a large upholstered arm chair, the gift of one of our merchants. A fine furnace supplied more heat than was needed, though the day was cold. The service passed off in a delightful manner, and after it was over, the members lingered for a while to admire the beautiful church.

There is a heavy debt on the land, but so far as we have gone with the building and finishing of the church all is paid for with the exception of a small amount due on the windows, and that is covered by subscription. About $400 will yet be needed for pews, pulpit, altar, reflector and side lights.

We desire to dedicate the church in March, but cannot do so unless we are able to provide furniture. The pews and pulpit have already been ordered, and will be set up in a few weeks. They must be paid for in part as soon as received.

Of the money promised me in answer to letters and circulars, all has been paid except about $130. In laying our plans we have depended with certainty upon receiving the whole of the amount. Will not the brethren who have not yet forwarded their contributions do so at once? Now that we are so nearly ready for dedication we are doubly anxious that there should be no unnecessary delay.

R. L. GERHART.

Special Meeting of Juniata Classis.

A special meeting of Juniata Classis was held in St. John's Reformed church, Martinsburg, Pa., February 8th, at 1 o'clock, P. M.

The object of the meeting was to receive the resignation and dissolve the pastoral relation existing between Rev. J. David Miller and the Martinsburg charge. Favorable action having been taken, the brother was then dismissed to the Classis of Mercersburg. A committee of supply for the charge consists of Revs. F. A. Rupley, I. N. Peightel and W. A. Long.

It is hoped the charge will not be vacant long, but will soon be able to secure an under shepherd.

Rev. J. David Miller served this charge well for nine years, and did a good work, building up the members in spiritual life, and the charge in numerical strength.

Warm and touching were the words spoken by the elders of the charge, at the meeting, and love and good will exists between Bro. Miller and the people, that should always characterize such a separation.

STATED CLERK, Pro Tem.

Convention and Anniversary.

Interesting services were held in the Reformed congregation at Martinsburg, W. Va., Rev. J. A. Hoffheins, pastor, from February 2d to 6th. An address on Wednesday evening, before the missionary society, by Rev. H. St. John Rinker. Thursday afternoon, the relation of the individual congregation and member to the general work of the church, by Rev. S. S. Miller. In the evening, the necessity of an increase in the ranks and efficiency of the ministry and how to secure it, by Rev. J. C. Bowman and the Superintendent of Missions. On Friday afternoon and evening Revs. J. S. Kieffer, D.D., S. S. Miller and J. C. Bowman spoke on the relation of the Theological Seminary to the Church and the endowment movement. On Saturday afternoon, the others having left, Rev. Rinker and the Superintendent spoke on church work in general. Sermon on Saturday evening by the former.

The missionary society of the congregation celebrated its third anniversary on Sunday morning. The treasurer reported the income of the year by months, running from $7 to $14, amounting to $132.94. Of this $50 were paid toward a church-building fund, $50 to Wichita College and $10 to the Japanese students at Lancaster.

The president in his report noted the fact that the spirit of the church toward missions to-day is very different from what it was a hundred years ago; and he also forcibly showed what our 180,000 members could do by an organized giving of only one cent per week, realizing $90,000!

Then followed the anniversary address by the Superintendent of Missions, dwelling mainly on the importance of our western missions and the need of new work there.

This congregation at Martinsburg, W. Va., shows a beautiful growth in the grace of giving. Ten years ago it was hard to average 50 cents per member for benevolence; but to day 140 members of the missionary society average $1 per member, and the other giving of the congregation is fairly large.

What has made the difference? They have partaken of the missionary spirit of the age. Not wealth but system explains the increase; and forty MESSENGERS in sixty families are showing good fruit.

This missionary society pays no classical apportionment. Its giving is all pure gain to the church. In so many congregations the missionary society is simply a crutch on which the consistory leans, and their money instead of being something additional for the work of the Lord, is absorbed in apportionments and, in many cases, even in congregational expenses. All wrong. Pastor Hoffheins has a better way.

A service for the children was held on Sunday afternoon, and the usual service in the evening. The Lord bless pastor and people.

Dedication of Templeman Chapel.

Templeman chapel is located about one-mile-and-a-quarter east of the Cornwall furnaces and in the midst of a thickly populated district. For a number of years, a band of earnest Christian people have been conducting in a school-house, a Union Sunday-school. The house not being conveniently located, and not well adapted for a Sunday-school, it was resolved in the name of the Lord, to erect a chapel on a suitable site, adapted for Sunday-school and other religious services. A charter was obtained in which it is provided that the Sunday-school shall remain a Union school. Further, that all religious denominations shall have the privilege of conducting funeral services in the chapel. It provides further, that the Reformed and Lutheran churches shall have the privilege of conducting regular services alternately on the Sabbath, and also on week days. The chapel supplies an evident want, and many hearts were made glad when it could be said, the chapel is finished—it is ready for dedication.

The chapel is a frame structure, 26 by 48 feet, with a wing 10 by 20 feet, for the infant class. It is well arranged, neat, pleasant and comfortable, and reflects much credit on those who projected it. It was named after the Rev. Conrad Templeman, who, it is believed, was the first Reformed minister in Lebanon county and who prosecuted his ministry as far back as 1744, accordingly before Lebanon had an existence. The one story log house in which this servant of God lived, sull stands, located on a farm of Mr. R. Coleman, and only about a quarter of a mile from where has been erected the chapel that bears his name, and which is to be regarded as a monument to his memory.

THE DEDICATION.

Templeman Chapel was dedicated to the Triune God and His worship, on last Sabbath morning. This solemn service was performed by Rev. M. Fernsler, pastor of the Lutheran church at Schaefferstown, and the Rev. Dr. F. W. Kremer, of this city. In connection with this service a discourse was preached by the former in the German, and by the latter minister in the English language. In the afternoon at 2 o'clock a service was held more particularly for the Sunday-school, when both ministers named made addresses in the English language. In the evening, a sermon was preached by Rev. W. H. Dunbar, of this city, followed with some remarks by Rev. M. Fernsler. The services were largely attended, and the people gave marked attention to the truth, and seemed deeply interested. All the services were enlivened by excellent music by the choir, and liberal collections were taken for the payment of the chapel. This was indeed a blessed and joyful occasion, and never to be forgotten.—*Lebanon Advertiser.*

Ordination and Installation.

The licentiate, S. S. Meyer, was ordained to the holy ministry and installed pastor of the Duncannon charge, in the Reformed church, at Duncannon, Pa., on Friday evening, February 4th, by a committee of the Carlisle Classis, consisting of the Revs. W. R. H. Deatrich and M. H. Groh. The Rev. M. H. Groh preached an appropriate sermon, after which the ordination and installation services took place. The congregation was large and attentive.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Mercersburg.—Rev. T. S. Johnston, D.D., Secretary of the Board of Foreign Missions of the Reformed Church in the United States delivered the second lecture in the series before the Alcott Society of Mercersburg College on last Friday evening, 4th inst. The standard introduced by Dr Eschbach was fully maintained by Dr. Johnston, although the matter, manner and style was totally different. Dr. Johnston took his hearers on an imaginary trip to Japan, described the journey thither, showed them the people, just as they are in heathenish darkness, illustrated the life, customs, habits and religion of the people, and with the idols, and other articles entertained, instructed, and delighted the audience for the greater part of an hour. All seemed sorry when he closed. There was only one complaint and that was that the lecture was too short. Dr. Johnston seems perfectly at home in speaking of Japan and its people and he has a very pleasant unostentatious way of imparting instruction, which affords pleasure and delight to all those that hear him. Dr. Johnston preached on Saturday and Sunday to the Reformed people. His sermons were enjoyed by everybody, being able, interesting and impressive. His discourse on Sunday evening on mission work in Japan was listened to by a large audience for nearly an hour, and although the Dr. had spoken on a similar subject on Friday evening there was no repetition, and those who heard the lecture were as much delighted and benefited as those who did not enjoy that privilege. The people will be glad to hear the doctor when he comes again.—*Journal.*

Norristown.—*Church of the Ascension.*—Rev. J. O. Johnson preached his farewell sermon, as pastor of Church of the Ascension on last Sunday evening, 13th inst. He and his family removed to Washington, D.C., on the following Monday, where for a time he will engage in business pursuits. Pastor elect, Rev. S. R. Bridenbaugh will assume the duties of his pastorate, on Ash Wednesday, February 23d. His P. O. address after that date will be *Norristown*, instead of Bloomsburg, Pa.

McEwensville.—*Paradise Charge.*—Rev. George S. Sorber, pastor. Winter communion service was held in *Paradise* congregation, on Sunday, February 6th. Although some sickness existed in the congregation, the membership was well represented and a most interesting and solemn service was engaged in. Offerings were for Wichita University and amounted to $12.70. A class of over 20 catechumens are under instructions from pastor and most of them will be confirmed in May. The Christmas season was properly observed by the different congregations of the charge. Offerings were received for the orphans. The pastor was very kindly remembered. On Sunday, February 20th, the Trinity Reformed congregation, *Watsontown*, will dedicate their new church, and extend a most cordial invitation to all their friends to be present at the services.

York County.—*Trinity Charge.*—Rev. R. Smith, for twenty years pastor of Trinity Charge, York County, recently resigned his pastorate and accepted a call as announced in our last issue at Glassboro, N. J., his first charge. During his pastorate of Trinity Charge, he preached 2,250 sermons, baptized 1,134, confirmed 350, married 255 couples and attended 395 funerals.

Mt. Pleasant.—February 2, 1887. St. Peter's Reformed church, Rev. C. R. Ferner, pastor, has just passed through a very refreshing communion season. Services were held with the assistance of Rev. H. S. Garner of Scottdale, Pa., every evening during the week previous, ending with preparatory services on Sunday afternoon. Following this a congregational meeting was held according to previous announcement, to consider the feasibility of erecting a new church. After a little consultation it was unanimously decided to build a two story brick church, and a committee of three were at once elected to go forward with the work as soon as possible. During this meeting the pastor was presented, by the congregation with a purse of $25.00 as an expression of their good will. The Holy Communion was celebrated on Sunday. Six persons were added to the church, all heads of families. The Christmas service was also quite a success, and highly appreciated by all present. The collection for Orphans' Home, Butler, amounted to $23.82. Since last August, there has been contributed for special objects:—Kansas City Mission, $10; Abilene, Kansas, $10; Home Mission Board, $12; Japan, $15; Wichita Mission $182.40; Wichita College, $100. From this it will be seen that the charge, though numbering only about 140 members, is in a prosperous condition.

Selinsgrove.—Among the pupils of the Freeburg Academy twenty-six years ago—when Rev. J. K. Millett and Prof. D. S. Boyer were the instructors—was a modest and quiet young man from Northumberland county, who with great diligence and hard study, in two years was prepared to enter college, and in due course of time was graduated from the Theological Seminary at Mercersburg. Having received a call from the Augusta Reformed charge, he served the congregations of which it is composed successfully for four years. In 1871 he accepted a call from the Selinsgrove charge and for nearly sixteeen years has been in our midst, daily growing in the affection and admiration of our citizens, and it is everywhere evident that the subject of this sketch is never forgotten. Thursday evening of last week was the time when an expression of this evidence was given in a manner which speaks louder than words. It was the birthday of Rev. W. A. Haas and formed one of the most auspicious occasions for a genuine surprise. While he was taking a retrospective view of life's rugged pathway and recalling the joys and sorrows that lay between each successive milestone, representatives from the Selinsgrove, Salem and Freeburg congregations were assembling at the residence of Mr. H. J. Deobler, at Selinsgrove, and then, in a body nearly one hundred strong, invaded the parsonage, taking the pastor and his family by storm — presenting them with valuable and useful articles. Cellar, pantry and barn all showed the impress of the invaders, and a table in the sitting room was piled high with packages for the family's inspect on. All seemed to enjoy in the highest degree the pleasure of the occasion, and no one went away feeling that it was not good to have been there, and we are confident that when the large party of kind friends left for their homes they took with them the good will and prayers of their pastor.—*Freeburg Courier.*

Philadelphia.—*Christ Church.*—A fair sized audience for the inclemency of the weather, listened to a lecture by General B. Frank Fisher, in the lecture room of Christ church, on Tuesday evening, the 8th inst. His subject was, "Experiences in Libby Prison." He was listened to with the closest attention and to the interest of all present. The proceeds were for the benefit of the Ladies' Aid Society. The lecture was under the auspices of the young men composing Elder J. Y. Dietz's Sunday school class.

Mechanicsburg.—St. Paul's Reformed church, Pastor, W. I. Stewart. The holy communion was administered on Sunday, February 6. Interesting services were held for several evenings previous. On Saturday evening baptism and confirmation were administered. Ten persons united with the church. On Thursday evening Rev. A. H. Kremer, D.D., Carlisle, Pa., very acceptably assisted the pastor. The communion collection amounted to $20.

McKeesport.—At the communion service at McKeesport, Pa., Rev. H. D. Darbaker, pastor, on Sunday, there were received 18 new members—making 33 additions for this mission since October 15th.

Beaver Charge, Clarion County.—At the winter communions in this charge, of which Rev. J. F. Wiant is pastor, held at St. Paul's January 30th, and at St. Mark's February 6th, twenty persons were received into full membership with the church, sixteen by confirmation, one of whom received adult baptism, and four by renewed profession; seven of them are heads of families. In both congregations the services began on the preceding Wednesday and were held every day or evening until the communions. At St. Mark's, Rev. S. Z. Beam, of Petersburg, assisted a few days. A deep religious interest characterized the meetings, notwithstanding the inclement weather.

Bloomsburg.—The Missionary Society of the Bloomsburg Reformed church, Rev. S. R. Bridenbaugh, pastor, celebrated its first anniversary on Wednesday evening, January 26th. The full programme of exercises, musical and literary, was ably rendered. For this, special credit is due Miss Lizzie Dieffenbacher, who devoted time and labor to the necessary preparation for the entertainment. The prestdent, Mrs. F. P. Billmeyer, gave an interesting report of the organization of its society and its work and progress during the year. Good work was done. Knowledge on the subject of missions was diffused, a missionary spirit awakened, and liberal contributions made to the cause in the home and foreign field.

Divine service was held during the remaining evenings of the week, and a solemn and impressive communion on the following Sunday morning. The pastor-elect, Rev. J. S. Wagner, was present, and took part in the services.

South Bethlehem.—The holiday services in this church promised to be of a very interesting character, and so they were as far as they were held. The old saying, however, that man proposes and God disposes was verified and many hearts were mad sad. The usual Christmas eve services were held, the Sunday-school children and many of their parents and friends filled the church to overflowing, the singing and responsive reading were of a devotional character, full of life and spirit, the church was neatly decorated and many gifts were distributed among which were surprise gifts by the Bible class to their teacher and to the librarian. The pastor,

Continued on 8th Page.

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Miscellaneous.

The Old City Church.

FREDERIC E. WEATHERLY.

The moon and the stars were shining down
On the silent streets of the mighty town,
And I heard the bells from a distant tower
Strike out the solemn midnight hour.
And then, as I stood in the shadows dim,
There came a sound of an old, old hymn,
And my heart was full of peaceful tears,
As I heard the hymn of my younger years.

I know not if I was dreaming there,
But the great streets melted away in air,
And there rose the church where I first had prayed,
I heard the notes of the organ played,
I saw the sun on the windows shine,
I felt my mother's hand in mine,
And my heart was full, and my eyes were dim,
As we sang together the old, old hymn.

The morning broke, the church was gone,
The tramp of feet once more rang on,
But I turned again to the press of life,
With a heart refreshed for the ceaseless strife;
For I knew that, if only men will pray
With the simple faith of childhood's day,
In crowded city or lonely hill.
Our loving God will listen still.

—*The Quiver.*

Selections.

He that abideth low cannot fall hard.

Self-help is the cheapest and most reliable.

She that is loved is safe; and he that loves is joyful.—*Jeremy Taylor.*

Because good building is slow work, a slow worker is not necessarily a good builder.

If thou art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself.—*Luther.*

Into all life's relations, duties and intercourse, introduce the sweet smile, the cheery voice, the loving word, the responsive heart and the helping hand.

The results of reading are best preserved by communicating them to others. It is of little use to read to one's self, and never to speak of what one reads.—*Lyman Abbott.*

If parents fed the bodies of their children, and if young men and young women took their diet, as recklessly as they feed their minds, they would invite death in his most hideous forms.—*Morning Star.*

Personal.

Queen Victoria intends, it is said, to purchase certain of the French Crown jewels, which are to be sold soon in Paris.

The Queen of Belgium, in her palace at Brussels, recently heard by telephone the performance of "Faust" at the Paris Grand Opera.

Justin McCarthy, General Lew Wallace, Henry George, Carl Schurz, and James G. Blaine are expected to address the students of the University of Wisconsin during the spring.

During his recent stay in Europe Mr. Andrew D. White made valuable additions to the fine historical library collected by him, and which is soon to be added to the Cornell University collection as the gift of Mr. White.

Dr. Windthurst, Prince Bismarck's chief foe in the Reichstag, is described as a little man, very ugly to look at, with eyes like a frog's and mouth reaching from ear to ear. He is opposed to Bismarck ostensibly on patriotic but really on personal grounds, his grievance being that in 1866, by the annexation of Hanover, he was eliminated from a fat office which he had held in that kingdom.

Phillips Brooks is the hero of a pleasing little story that is going around. He called one day upon one of his church members who had to sew to support herself and two young children, one of them in the cradle, and he noticed that the young mother looked pale and care-worn. He said to her: "You ought to go out and take a walk this bright afternoon." She replied, "I cannot leave the children." "I will stay and take care of them if you will allow me." She at first hesitated, but finally yielded to his persuasions and went out, he rocking the baby meanwhile, who, fortunately, slept during her absence.

George Bancroft, the historian, is fortunate in having a faithful German servant, who has lived with him for twelve years, since he was Minister to Berlin. He wakes him every morning at seven, has his bath ready for him, and prepares his clothing for the day. At eight o'clock he serves him his breakfast in the library, the principal feature of which is white wheaten bread. The historian then reads his letters, attends to his business, and if the weather is pleasant, goes out to ride. His granddaughter sits with him after dinner, and efforts are made to interest him, so that he shall not retire too early, and pass a wakeful night. He is very regular in his habits. On the fourth day of every month his valet goes with him to the barber's, where his beard is trimmed. He is passionately devoted to roses and his collection in Washington and at Newport is not surpassed by any in the country. Friends who go abroad know that they can make him happy by bringing or sending to him specimens of some new roses. The devotion of Mr. Bancroft's servitor is remarkable, and to this man's watchful care may be attributed the preservation of the historian's life.

Science and Art.

The smallest oscillating engine in the world has been made by John R. Hare, of Baltimore. It is about half as big as a collar button, and is hidden completely beneath a child's thimble. Its bore is one-sixteenth of an inch, and the stroke one-eighth. The wheel, shaft, and crank weigh eight grains, the cylinder five, and the stand and pillar twelve grains, making the whole weight one pennyweight one grain. Run by compressed air, it makes three thousand revolutions a minute. Mr. Hare has also made an engine which is covered with an English-walnut shell.

Mr. Sartain has certainly secured for the American exhibition in London two Philadelphia works which will be unequaled in size by anything shown. These are the model of our Public Buildings and Rothermel's picture of the Battle of Gettysburg. The latter belongs to the State, and is loaned by the express action of the Legislature, which required that it should be insured for a sum sufficient to pay for its reproduction if lost or injured. The subject is one of which our citizens may well be proud, and it is fortunate that Pennsylvania is able to send abroad a representation of the great battle fought upon her soil. The other large object to be sent is the model of the Public Buildings, cast in plaster and thirty feet long. It has been on view several years and is well known to many of our citizens, and it will doubtless surprise the people of Europe to find that we have here in this far-away place a clock whose face is as high from the ground as the cross on St. Paul's Cathedral. Mr. Sartain says that he will point out with pride this feature of our City Hall to any Londoners who are moved to boast of their great buildings. To get this plaster model over to London and back without injury will be a work of no small difficulty. Its large size and the fragile material of which it is composed will make it necessary to saw it into small pieces. These must be boxed separately and when arrived at their destination they must be put together again with the greatest nicety. Mr. Sartain intends to superintend this work himself, since he is responsible for its going. Only his urgent requests induced the Commissioners to part with their model.

Items of Interest.

According to the New York law, the tax of five per cent. on the late S J. Tilden's bequests, will amount to two hundred thousand dollars.

Traders from the interior of Africa report that Dr. Holub, the explorer, his wife and the entire party accompanying him have been massacred by natives.

The Tories among the students have torn up by the roots and destroyed the tree planted at Cambridge University last week by Mr. Gladstone. The Liberal students threaten reprisals.

Of the thirty-one murderers arrested in San Francisco in 1886 only one has been hanged. The fact that even one has been hanged may seem a little strange until it was found that he was a Chinaman.

The Senate of the United States has by a vote of 34 to 16 rejected the female suffrage amendment. Thus far it has not appeared that any considerable number of the women of the United States desire such an amendment.

The laws of Michigan do not allow the posting of certain kinds of show bills. Anything descriptive of murder is especially tabooed. There must be no upraised knives or cocked guns. Even a picture of Virginius in the forum with a knife drawn is forbidden.

They have just published in London an official report of the railroad accidents in England during the first six months of the year 1886. According to this report 449 persons were killed and 1,686 wounded. Of the killed 202 were employes, and of the wounded 958 were also connected with the lines.

The Faculty of Princeton College has adopted a new plan for conferring the degrees of Doctor of Philosophy and Doctor of Literature. An applicant for either degree must be a Bachelor of Arts, of an approved college or university, must pursue a two years' course of prescribed study, one year at least in Princeton, in the exclusive study of branches in his department, or without residence in Princeton, must pursue a three years' course of study under a committee of the faculty appointed for the purpose. A candidate for either degree will be subjected to a preliminary examination. Every candidate will be required to take one chief branch of study and two subsidiary branches. At the conclusion of the course of study the candidate will undergo a thorough written examination on his chief subject, and an oral examination on his subsidiary subjects. Before this examination he will be required to submit a satisfactory thesis of at least some 12,000 words on some special topic previously approved by the examiners. In order to meet the expenses of examination, candidates must pay a fee of $40 on their first application, $20 each year thereafter, and $50 when the degree is conferred. The plan is modeled upon the system in vogue at the German universities.

A GREAT BRIDGE.—The bridge about to be built across the Hudson River at Poughkeepsie, N. Y., will be one of the wonders of the world. It will be 5,000 feet long and 212 feet high in the clear—one-third higher than the New York and Brooklyn Bridge. It will have high steel towers, composed of lattice work. Between them clusters of spiles 120 feet long are driven in the river bed. On these spiles wooden false work or frame work is erected, and on it the upper structure rests until it is joined and completed. Then the false work is cleared away. The object is to create a direct railway route from the cotton fields of the South and the coal mines of Pennsylvania to the manufacturing centres of New England.

When the bridge is finished it will connect on the west side with the New York, Lake Erie and Western Railroad, New York, Ontario and Western Railroad, Delaware, Lackawanna and Western Railroad, Philadelphia and Reading Railroad, Lehigh Valley Railroad, Pennsylvania Railroad and the Baltimore and Ohio Railroad. It will connect on the east side with the New York and New England Railroad, Hartford, Connecticut and Western Railroad, Poughkeepsie, Hartford and Boston Railroad, and the Massachusetts Central Railroad. The diversion of freight will largely affect New York City.

The contract has been taken by the Union Bridge Company of New York, and is to be completed on or before the 1st day of January, 1888. This will require a force of from 200 to 500 men to be employed on every secular day between now and New Year's. The cost will be $4,000,000. Messrs. Carnegie & Company, of Pittsburgh, have the contract for manufacturing five thousand tons of the steel that will be used. A contract for an equal amount has been given to English manufacturers. The testing work on the steel, both in this country and England, will be done by the Pittsburgh Testing Company.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

The contents of WIDE AWAKE for February are "Why the Doll's Name was never Changed;" "Longfellow and his Children;" Mrs. Fremont this month concludes her "Taffy and Buster;" "Mandy's Doll Party;" "The Black Elves;" "Pets at the Early English Court;" "Romulus and Remus;" "Montezuma's Gold Mines;" "Howling Wolf and his Trick Pony;" "A Young Prince of Commerce;" "Frances E. Willard;" "One Lady's Way of Teaching How to Write Compositions;" "Fresh Water Turtles," and "The Contributors and the Children."

Only $2 40 a year. D. Lothrop & Co., Publishers, Boston, Mass.

THE CHURCH REVIEW. Edited by the Rev. Henry Mason Baum. February, 1887. Contents—A Modern Spectator at a Greek Play, part II.; Divine Origin of Episcopacy; Mexico and the Constitution; Shall the Protestant Episcopal Church Change its Name; The Interpretation of the Bible; Changes in the Book of Common Prayer. Contemporary Literature—Recent Verse; Theology; Miscellaneous; Notes and Comments.

New York and Boston: Houghton, Mifflin & Company. The Riverside Press, Cambridge. Annual subscription, $4.00; single number, 35 cents.

THE SIDEREAL MESSENGER. Conducted by Wm. W. Payne, Director of Carleton College Observatory. Contents for February—Motion of the Lunar Apsides, Astronomy and the Ice Age, Recent Stellar Photography, The Meteorites, the Meteors and the Shooting Stars, Telescopic Illumination, Themes in Foreign Astronomical Journals, Notes on the Origin of Comets, and Editorial Notes.

Northfield, Minn.: Carleton College Observatory. Subscription price per year (ten numbers), $2.

LITTELL'S LIVING AGE. The numbers of Littell's Living Age for the weeks ending February 5th and 12th contain—China, by the Marquis Tseng, Asiatic; Jubilee Reigns in England, National; The Zenith of Conservatism, by Matthew Arnold, and Rural Life in Russia, Nineteenth Century; Benvenuto Cellini's Character, by J. Addington Symonds, and The Present Position of European Politics, Fortnightly Review; The Land of Darkness, Blackwood's Magazine: The Seventh Earl of Shaftesbury: Incidents in his Life and Labors, Leisure Hour; Some Recollections of Charles Stuart Calverley, Temple Bar; French Finance, Pio Nono's Will, Lord Iddesleigh, and The Progress of Savage Races, Spectator; An Ancestor of the Czar, and Farm Life in the North a Century Ago, St. James's Gazette; Some Narrow Escapes, All the Year Round: Ipecacuanha Cultivation in India, Nature; The Excavation of the Great Sphinx, Times; On a Jury, Globe; with instalments of "The Strange Story of Margaret Beauchamp," and "Richard Cable, the Lightshipman," and Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers

Married.

In St. Paul's Reformed church, Waynesboro, Pa., February 6, 1887, by Rev. Isaac M. Motter, Mr. Stephen K. Kroh, of Iowa, to Miss Carrie V. Talhelm, of Waynesboro, Pa.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—In Harrisburg, Pa., on the 24th ult., Harriet, wife of Elder Wm. H. Seibert, aged 62 years.

Mrs. Harriet (Tice) Seibert was born in the adjoining county of Lebanon. She was one of a family of eight children, of which five sisters yet remain in the land of the living. Of her six children two are yet spared to comfort her husband. The greater part of her married life was spent in Harrisburg.

She was a member of the Reformed Salem church on Chestnut street, till the organization of the Second Reformed church, when she was dismissed to the infant organization, of which she has ever been a faithful, active and consistent member. Owing to the fact that for years her husband has filled positions of honor and trust in the denomination, her acquaintance was extensive, especially among the ministry and eldership. She never wearied in extending to them a cordial welcome and a generous hospitality. But she did not confine her Martha-like ministries to those who could invite her again, and thus make a recompense. The poor wayfarer of whatever race or nationality was not turned away hungry from her door.

I may be here pardoned a personal reference. It was my privilege to be a member of her Christian household for a period of six months on my first coming to Harrisburg as her pastor. The pleasant memories of that period I shall never forget. It was ever after like a second home to me, and our dear departed sister always wished me to regard it as such. In her I have bidden an earthly adieu to one to whom I could ever go and freely talk over the joys and sorrows of a pastor's life.

Mrs. Seibert was no fair weather Christian. She was found in the house of God at both the Sunday services, and the week-day prayer meeting with a constancy that was remarkable. She did not give away the sermon to her neighbors, or expect her pastor to preach "smooth things." Often she would say to me with a smile, "That rebuke suited me and I took it home." We will sadly miss her help in church work. Her busy brain was always devising some means of beautifying the church, and her hands were untiring in aiding to embellish it.

Though her health was somewhat impaired during the past year, she was discharging her accustomed duties in home and church, and it was the brief period of a four days' illness that called her away before many of her friends knew that she was sick. But the summons did not find her unprepared, for she had lived in readiness for it. A few hours before she died I asked her if she was still trusting in Christ. She whispered "Yes," and gave my hand a pressure which she did not relinquish as I knelt at her bedside and commended her and her family to Him who marks a sparrow's fall, and takes such a special interest in the welfare of His children that "the very hairs of their head are all numbered."

Her funeral took place on the following Thursday. The house was filled with a sorrowing concourse of relatives and friends. Her pastor was assisted in the services by Rev. George P. Seibel of Zwingli Reformed church, and Rev. H. A. Rice, Presiding Elder of the U. B. church. We laid her body away in God's acre on a bluff overlooking the city in the blessed and faith-inspired hope of a glorious resurrection.

G. W. S.

Departed this life, January 25, 1887, in Tiffin, Ohio, at the residence of her grandparents, Mr. and Mrs. N. L. Brewer, Harriet Matilda, infant daughter of Dr. and Mrs. Fred. W. Shaley, of Terre Haute, Ind.

Though but eleven days old when called away from her parents, they feel sorely bereft in the death of their first-born child, and need the sympathies of their numerous friends, who will be sorry to learn of their loss.

DIED.—Sophia Fink was born in Berks county, Pa., August 10th, 1822, and died Jan. 17th, 1887, aged 64 years, 5 months and 7 days. Mary Magdalena Fink was born Jan. 4th, 1791, died January 28th, 1887, aged 96 years, and 24 days. Sarah Fretz was born Oct. 13th, 1814, died Feb. 1st, 1887, aged 72 years, 3 months and 18 days.

These all died in the faith. They were born in Hereford township, Berks county, Pa. They were baptized in infancy, confirmed at an early age, and were consistent members of the church (the last with her husband, a few years ago transferred her membership to the Lutheran church). As will be seen from the above statements they all died within the space of fifteen days.

The first named was an invalid for about fifteen years, yet lived almost to the limit assigned to human life and was faithful to her Christian profession until death.

The second, the mother of the other two, lingered on after the regular span of human life and was nearly a hundred years old. She was healthy till the last, and died of old age. All her senses and faculties were preserved almost perfect till within a few days of her departure. Throughout her long life she was a regular communicant member of the church, and the last words she uttered spoke the language of revelation, of Christian song, and of prayer. And so she died in faith.

The third outlived the allotted time, and like her mother and sister, passed away in hope of a blessed resurrection. S. Z. B.

DIED.—At Mt. Clifton, Va., January 18th, 1887, Mrs. Caroline E., wife of Moses Hammon, Esq., departed this life, aged 65 years, 11 months and 23 days.

Mrs. Hammon had for many years been a member of the Reformed church, and consequently died in the triumphs of a living faith Though confined to the house for several years from a combination of ailments, which resulted finally in her death, she bore her affliction with becoming fortitude and Christian resignation. Mrs. H. was a devoted wife, a loving mother, and a staunch and tried friend. Gifted with a strong character, a kind and generous nature, she became widely known for her virtues and Christian character. To know her was to love and admire her noble spirit.

She was a mother, not only to her immediate family, but to many others who were in distress and perplexity. It is needless to say that Mrs. H. will be missed from the community in which she lived—the large concourse of people who followed weeping to the grave testified to this fact; but their loss is her eternal gain.

The great battle of life is over, the victory won, and a crown obtained. Blessed be God for the victory through our Lord Jesus Christ, "for though in Adam all die, even so in Christ shall all be made alive." Mrs. Hammon's maiden name was Evans. The fruits of her marriage were eight children—three of whom preceded her to the eternal world. A husband and five children still remain to mourn her loss—but they mourn not as those who have no hope.

G. A. W.

John M. Laird, Esq., one of the oldest and most highly esteemed citizens of Greensburg, Pa., died Tuesday evening, January 25, from the effects of a fall received some two weeks previously. He was born in Franklin township, Westmoreland county, in 1801, and was the oldest son of Rev. Francis Laird, D.D., who came from the eastern part of the State about 1797. His father's proficiency in the classics and in mathematics, along with a general knowledge rare in those days, added wonderfully to John's advantages over his companions of like age and he embraced them fully. He learned the trade of printing at the age of 17, and after serving his apprenticeship conduced a paper at Somerset, O., for three years and afterwards another at Steubenville, where he remained until 1831, when he returned to Westmoreland county. Edwin Stanton, the famous War Minister, worked in Mr. Laird's office at Steubenville. On his return to Westmoreland county he took up his residence at Murrysville, where he remained a number of years, acting in the capacity of a county justice. From there he went to Greensburg and bought the Pennsylvania Argus, since which time he has been its sole proprietor. During his long residence in Greensburg he enjoyed the fullest esteem of the entire community, and his familiar face will be greatly missed. He was a life long, consistent member of the Presbyterian church, and by his familiar manners endeared himself to all with whom he came in contact.—*Presbyterian Banner.*

DIED.—At McConnellsburg, Fulton Co., Pa., February 3rd, 1887, Elder Henry Sheetz, aged 71 years.

This Christian brother was born in Hesse Cassel, Germany. He served many years as elder in the Reformed church and died in office. He was a faithful, conscientious and upright man, and did much for the church, which he loved and held in high esteem. He will be greatly missed in his family, by the congregation here, and the community. His house was always a home for the ministers, and many shared his hospitality. He died in the faith which was once delivered to the saints, calm and without a struggle. He had been ailing over a year; his end came gradually for which he longed. His funeral was largely attended. A short sermon was preached on the occasion from St. Luke, 12th chap., and first part of 37th ver., by Rev. S. Wolf. S. W.

Acknowledgments.

Bethany Orphans' Home, Womelsdorf, Pa

Christmas contributions.

Per Rev. J. A. Peters, from Shiloh Ref. church, Danville, Pa.,	14 14
Rev. Jno. P. Stein, from Millersville Ref. S. S.,	3 00
From Agnes Kohler, Belbend, Pa.,	5 00
Per Rev. F. W. Kremer, D.D., from First Reformed church, Lebanon, Pa.,	43 00
George Hill, Esq., treasurer of East Susquehanna Classis, from Paradise Ref. S. S., 4.89; Sunbury Ref. S. S., 20 50; Uniontown charge, 10.00,	35 39
Rev. W. A. Haas, treasurer West Susquehanna Classis, from Infant S. S., Ref. church, Selinsgrove, 1.25; Rebersburg charge, 12.93,	14 18
Rev. Wm. M. Deatrick, treasurer Mercersburg Classis, from Mercersburg Ref. S. S.,	3 64
Jacob Y. Dietz, from Christ Ref. S. S., Phila., Pa.,	8 23
Rev. F. F. Bahner, from Waynesboro, Pa., charge,	7 00
James T. Reber, treasurer Schuylkill Classis, from St. John's Reformed congregation, Reading, Pa., Rev. J. W. Steinmetz, pastor, 5.60; Henry Meyer, Swartzland congregation, Rev. A. S. Leinbach, pastor, 2.00,	7 60
From St. Mark's Reformed S. S., Easton, Pa.,	23 28
Grace Chapel, Easton, Pa., Rev. C. W. Levan, pastor,	6 15
Per Rev. D. E. Schoedler, from Ref. S. S., Mifflinburg, Pa.,	5 00
Rev. J. B. Kniest, D.D., from F. Dihlman, West Phila.,	1 00
Rev. S. S. Miller, treasurer of Maryland Classis, from Third Reformed church, Baltimore, 52.48; First Ref. church, do., 10.00; Evans Reformed church, Frederick, Md., 27.22; Mechanicstown charge, 13.05; Manchester charge, 7.44,	110 19
Rev. J. G. Gerhart, treasurer Tohickon Classis, from Bridgetown cong, Sellersville charge, Rev. J. G. Dengler, pastor,	10 00
James T. Reber, treasurer Schuylkill Classis, from St. Paul's Memorial Ref. cong., Reading, Pa., Rev. B. Bausman, D.D., pastor,	100 00
John Gassman, treasurer, from S. S. of Second Ref. church, Hagerstown, Md.,	3 00
Rev. S. P. Mauger, from St. John's Reformed Sunday-school, Phœnixville, Pa.,	3 65
From Henry Killinger, Annville, Pa.,	1 00
Per Rev. L. K. Evans, Pottstown, Pa., from J. S. Christian,	20 00
From Bethany Orphans' Home congregation,	20 00
Per Rev. N. S. Strassburger, treasurer of Classis of Lehigh, from Sewing Circle of Salem's Reformed congregation, Allentown, Pa., Rev. A. J. G. Dubbs, D.D., pastor, 10.00; Zion's Ref. cong., Allentown, Pa., Rev. E. A. Gernant, pastor, 50.00,	60 00
Dan. H. Heilshu, treasurer, from S. S. of St. Paul's Reformed church, Lancaster, Pa.,	20 09
Rev. W. A. Haas, treasurer W. Susquehanna Classis, from Centre Hall charge,	9 93
Rev. F. J. Mohr, from Richlandtown Ref. church,	8 25
From S. P. Heilman, M.D., Heilmansdale, Pa.,	10 00
Per James T. Reber, treasurer Classis of Schuylkill, from New Jerusalem cong., Schuylkill Haven, Pa., Rev. W. Donat, pastor,	23 16

Thankfully Received,

C. G. GROSS, Treas.

3716 Haverford St., Phila., Pa.

Per Rev. F. J. Mohr, from Richlandtown, Pa., Ref. church, a box of dry goods and lard valued at $35.14.

Thankfully received,

THOS. M. YUNDT, Supt.

St. Paul's Orphans' Home, Butler, Pa.

Received from Woman's Missionary Soc., Marshallville, O., 5 comfortables, socks from Miss Lucy Berler, Pittsburgh; 40 yards carpet from St. Petersburg, per Mrs. Vensel; one box country produce, collected and sent by Mr. G. Duffy, near Kittanning, Pa.; one box of dry goods from the Ladies' Missionary Society, St. Luke's church, Kittanning; two turkeys from Jessie Eberhart; one large box dry goods and clothing from the Ladies' Missionary Society and other persons of Altoona, Pa.; 4 large turkeys from Adam Reineman, Allegheny City.

REV. P. C. PRUGH, Supt.

Religious Intelligence.

Home.

Rev. D. J. G. Hamner, a veteran Presbyterian minister of Baltimore, died last week at an advanced age.

Joseph Cook commenced a new series of lectures in Boston, on Monday, February 7th. His subject for this season is: "In what essentials does modern Christianity fail to follow Christ?"

The Reformed Presbyterian (Newside Covenanter) Synod has determined to make an effort to establish a college or a literary institution at Cedarville, Ohio. Rev. John Alford has been employed to solicit money for this object.

McCormick Theological Seminary of the Presbyterian church reports the following students: Special, 2; senior class, 34; middle, 32; junior, 43. Total, 111. Eleven are pursuing only a partial course and ten are in the advanced section of the Hebrew class.

A notable letter that cannot be regarded as other than a most important contribution to church history is printed in the *Presbyterian Review* for January. The letter was written by Benedict Pictet, the famous divine of the Reformed church of Geneva, in 1708, and discusses the relations between the Presbyterians and Episcopalians in England. In a clear and logical manner the writer discloses the barriers to the union of the great Christian communities which might have been removed in the seventeenth and eighteenth centuries. The publication of the letter is especially timely, in view of the growing interest in Christian unity.

Lane Theological Seminary, Cincinnati, is rejoicing in a greatly increased income within the last few years, but is anxious to add to its endowments and its buildings, that its facilities may be enlarged. Last May the trustees resolved to raise $200,000 for the purposes stated within three years. Since that time Mr. Preserved Smith who had previously given 50,000 to this Seminary, died leaving an additional $40,000 on condition that the sum agreed upon last May shall be secured within the specified time. About $30,000 more have been pledged by different parties on the same terms. A circular has been issued appealing to the friends of that Seminary for the remaining $130,000, which ought to be forthcoming in a very short time. The Presbyterians and other friends of theological learning in that region ought to complete this work at once. The faculty is working hard, and the students come from eight or ten States. During the last three years the attendance has been larger than for an entire generation, and the number of college graduates has been greater than ever before. The church will be disappointed if the proposed amount of money is not secured at an early day.—*Presbyterian Banner*.

On Friday, 4th inst., the one hundredth anniversary of Bishops White and Prevost was celebrated simultaneously in Christ church, Philadelphia, and Lambeth Chapel, London. Those were the first Episcopal bishops of this country. Bishop Stevens, in appointing the services here, had regard to those who were in any way associated with Bishop White. Bishops Howe, Whitehead, Rulison and Whitaker represent the dioceses originally embraced in the one Diocese of Pennsylvania. The Rev. Drs. Foggo, Davies and Morton are his successors in the three parishes (Christ church, St. Peter's and St. James') which constituted his pastoral care. Dr. Morton was ordained priest by Bishop White in 1831, was his assistant for six years at St. James' and, at the bishop's death, succeeded to the rectorship, lasting fifty years. Dr. Clemson was ordained deacon by Bishop White, September 25, 1825. Dr. Hare was ordained deacon by Bishop White, December 20, 1829. Dr. Buchanan was ordained deacon by Bishop White, July 8, 1832. The Rev. William White Bronson is a grandson of Bishop White. The Rev. William White Montgomery, is a great-grandson of Bishop White. The Rev. Dr. Goodwin is president of the standing committee of the Diocese of New York, and, in his absence, represents Bishop Potter, of New York.

Foreign.

At a large meeting of electors held at Bonn, February 7th, Judge Haass, a Catholic, who favors the Septennate, was chosen a candidate for the Reichstag.

The English Wesleyan Committee appointed to consider the advisability of holding a second Ecumenical Methodist Conference in 1891 met recently and voted in favor of holding the conference in 1891, in America. It was resolved to send a copy of the action taken to the presidents of all the Methodist churches in Great Britain and Ireland, with a request that they bring them under notice of their respective conferences; also, to the presidents of the Methodist Conferences in Australia, Canada, the West Indies, and Africa; and the secretary of the Board of Bishops of the Methodist Episcopal church of America.

For several years past a keen controversy has been raging in the Dutch church respecting the Divinity of Christ, the Plenary Inspiration of Scripture, etc.; and, the so-called Rationalists being in the majority, in December last deposed seventy-five ministers, elders, and deacons of the church at Amsterdam, who refused to give up contending for the faith once delivered to the saints. In addition to thus passing censure on the orthodox party, the Synod has issued a warning to all in the "Genootschap," or society, enjoining obedience to their mandates (however contradictory to the Word of God, or the original standards of the church), under the penalty of being summarily expelled. The brethren in Amsterdam, as might be expected, have disregarded the sentence passed on them, and about 15,000 members follow the six pastors and other office-bearers. For the present they have had to abandon the churches, schools, orphanages, and other temporalities that formerly were possessed by them; but, doubtless, as others did in the secession from the Church of Scotland in 1733, and in the disruption of 1843, they will realise that the Lord will provide. It was proposed to have a congress at Amsterdam on the 11th of January, of those who have already been sufferers for the truth, as well as of those who may expect the same treatment; and, in all likelihood, the congress has declared adherence to the original standards of the Dutch church, as agreed upon by the famous Synod of Dort. There were to be delegates from 150 congregations at the congress; and, as many were in perplexity respecting the path of duty, which seems to point that they should entirely forsake churches, manses, stipends, and other privileges, it was arranged that Sabbath, 9th inst., should be devoted largely to prayer for Divine guidance. We have not yet received intelligence of what was done at the congress.

RENEWED HER AGE TEN YEARS.

That life may be prolonged is the desire of every invalid, even with suffering, but this is not all Compound Oxygen does, as the letters of many patients testify. A Lawrence (Mass.) lady writes:

"My old troubles are all slowly leaving me. I have renewed my age ten years or more."

A farmer writes from Lockesburg, Ark.:

"I am feeling better and clearer of my pain than for years. I can plow all day."

A lady writes from North Waterford, Me.:

"My mother, although 81 years old, feels as well as she did when 40 years old. She walks around the house spryly and does considerable work. She is living, she says, a new life."

If you think that you or any of your friends might be benefited by the use of this treatment, you can decide after an examination of a record of its work in a multitude of cases. A pamphlet of nearly two hundred pages will be mailed free to any applicant by Drs. Starkey & Palen, 1529 Arch street, Phila.

Ex-President White has given to Cornell University his superb historical library.

HORSFORD'S ACID PHOSPHATE

As a Nervine.

Dr. F. De V. Hoard, Concordia, Kan., says: "I have used it personally, and am greatly pleased with its action as a nervine."

Seven years ago a fire broke out in a deep mine near Virginia City, Nev., and it has been burning ever since.

No other spring medicine has won for itself such universal confidence as Ayer's Sarsaparilla. It is the most powerful combination of vegetable alteratives ever offered to the public, and is acknowledged by the medical profession to be the best blood purifier.

Canton druggists were arraigned Tuesday, January 25th, for violating the liquor law.

A GREAT OFFER.

No matter in what part you live, you had better write to Hallett & Co., Portland, Maine, without delay; they will send you free information about work that you can do and live at home, at a profit of from $5 to $25 and upwards daily. A number have earned over $50 in a day. Both sexes, All ages. You are started in business free. Capital not needed. Every worker who takes hold at once is absolutely sure of a snug little fortune. Now is the time.

Large numbers of quail have been killed by the cold weather in Illinois.

The *Lady's Pictorial* (London) says: "The Prince of Wales is well known as a connoisseur in perfumes, and has taken a great liking to Lundborg's *Edenia*. The junesse doree or shall we say the 'Young England Party,' will no doubt follow his example, and Edenia will be all the rage this season."

There are 8,600 families in New York City who depend on the charitable societies and the city for aid.

HOARSENESS PROMPTLY RELIEVED.

The following letter to the proprietors of "Brown's Bronchial Troches" explains itself:

CINCINNATI, OHIO, April 12, 1884.

"Gentlemen,—The writer, who is a tenor singer, desires to state that he was so hoarse on a recent occasion, when his services were necessary in a church choir, that he was apprehensive that he would be compelled to desist from singing, but by taking three of your 'Bronchial Troches' he was enabled to fully participate in the services. Would give my name, but don't want it published."

"Brown's Bronchial Troches" are sold only in boxes, with the fac-simile of the proprietors on the wrapper. Price 25 cents.

A Spaniard has turned the whole Bible into poetry, 260,000 stanzas.

HEARTLESS CRUELTY

it is to delude a poor sufferer into the belief that some worthless liniment will cure rheumatism and neuralgia. Honesty is the best policy in the manufacture of proprietary articles as in all other matters, and the fact that the proprietors of Athlophoros have never claimed for it even all its merit would warrant has not a little to do with its wonderful popularity, and the thousands of grateful testimonials received by them show that their policy has been wise as well as right.

Experience has amply demonstrated that mere outward applications are worthless. The disease has its seat in the blood, and any remedy to be successful must deal with the obstructive acid which poisons and inflames it.

Athlophoros acts on the blood, muscles and joints directly. It takes the poison out of the blood and carries it out of the system; it invigorates the action of the muscles and limbers the stiffness of the joints. It reaches the liver and kidneys, cleansing them from irritating substances, and, if followed up after the rheumatic conditions cease, it will restore these organs to regularity and health.

West Chazy, N. Y., Aug. 19, 1886.

Yours of August 14th, is at hand, and in reply would say that Athlophoros proved the most effectual remedy for neuralgia in the case of my son that I ever tried. After using half a bottle he was not troubled any more for six months.

HENRY HARRIS.

Mt. Pleasant, Pa., Aug. 10, 1886.

I am thankful that I tried Athlophoros. I had rheumatism seven years, part of the time could not move; but to-day I am well and hearty. I write this hoping some other sufferer may try it.

W. S. FLEMING.

Every druggist should keep Athlophoros and Athlophoros Pills, but where they cannot be bought of the druggist the Athlophoros Co., 112 Wall St., New York, will send either carriage paid) on receipt of regular price which is $1.00 per bottle for Athlophoros and 50c. for Pills.

For liver and kidney diseases, dyspepsia, indigestion, weakness, nervous debility, diseases of women, constipation, headache, impure blood, &c., Athlophoros Pills are unequaled. 9

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CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from poisonous ingredients.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the **Potter Drug and Chemical Co., Boston, Mass.**

Send for "How to Cure Skin Diseases."

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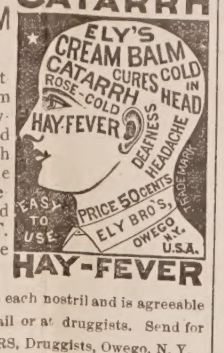
I have used two bottles of Ely's Cream Balm and consider myself cured. I suffered 20 years from catarrh and catarrhal headache and this is the first remedy that afforded lasting relief.—D. T. Higginson, 145 Lake Street, Chicago, Ill.

CATARRH



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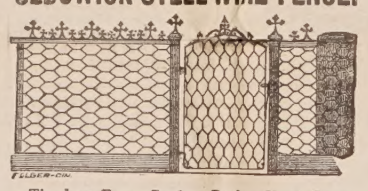

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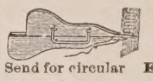

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Rev. N. Z. Snyder, led the services and apparently in the best of health. At the close of this festive occasion he announced services for the following morning, and stated that in the evening a class of twenty-nine catechumens would be confirmed. The next morning the community was surprised to hear that during the night he had been taken sick and was unable to meet any appointments, His sickness proved to be typhoid pneumonia, from which he was not expected to recover, but the prayers of the people were heard and their anxieties finally stilled when it was announced that the crisis was passed and that there was good hope for his restoration. Revs. Wm. M. Reily, Ph. D., A. B. Koplin, D.D., T. N. Raber, N. S. Strassburger, D. F. Brendle, D.D., and M. H. Mill, supplied his congregation with the Gospel. Confirmation and communion were postponed for six weeks. On the 3d of February the pastor met the catechumens once more and on Saturday evening, February 5th, all were confirmed, and on Sunday following the Holy Communion was celebrated. The attendance was very good and a liberal offering was received for Bethany Orphans' Home. Dr. Wm. M. Reily, president of the Allentown Female College, assisted the pastor and preached three interesting and impressive sermons.

North Carolina.

Heilig's Mills.—The festival of Christmas was observed in both congregations of the East Rowan Charge.

Service was held by *Grace* congregation on Friday preceding. Service No. 1, (Whitmer's) published by the Board, was used. The church was tastefully decorated with evergreen, and also with moss from the live oak. After addresses from Rev. Brown of Lutheran church and Luther Lyerly, student at Newton, a collection was taken for the benefit of Bethany Orphans' Home. Following this, came the distribution of gifts from the beautiful and well-fitted Christmas tree after which the service closed with the doxology and benediction.

Services were held at *Bethel* on Christmas morning. The service used and order of exercises were the same as at Grace, including a short address by the pastor, having special reference to the needs of the orphan homes of the church. There was no tree but the usual gifts of candy and fruit were given to the children. A collection was also taken for Bethany Orphans' Home. The pastor and wife were also kindly remembered in the distribution of gifts by the members of both congregations.

Maryland.

Hagerstown—*Exercises of the Weymer Missionary Society.*—The quarterly meeting of the Weymer Missionary Society of the Hagerstown First Reformed church was held in the chapel on Wednesday evening, January 26. The programme was as follows: Hymn, by the congregation; prayer, Rev. J. S. Kieffer, D.D.; music, Professor Heard's orchestra; chorus, "Little Travelers," Miss Mabel Seiss, representing a Greenlander, Miss Fannie Funk, an Arab, Miss Blanche Mask, an African, and Miss Mamie Suter, a Polynesian; solo, Miss Katie Witzenbacher; reading, Miss Bessie Kieffer; music, orchestra; recitation, "Better Late than Never," Charles Suter; address, 'Missionary Work," C. A. Little; music, orchestra; collection; society business; hymn, "From Greenland's Icy Mountains," congregation. The exercises were quite interesting and attracted a large audience.

Ohio.

Hillsborough.—Mt. Zion congregation of the Highland Charge, Rev. W. Smith, pastor, has recently had quite a refreshing season. The pastor conducted a two weeks meeting closing January 16th with twenty additions. During the present pastorate of nine months two were received by letter, eighteen at Corn ville by confirmation, and twenty at Mount Zion by confirmation, making forty in all.

Bremen.—A very successful series of special services were recently held in the Zwingli church, Rev. F. M. Shults, pastor. The result of these meetings, which were in progress a little over two weeks, was an addition of twenty three to the membership of the church. On Sunday, January 30th, the Lord's Supper was celebrated.

Youngstown.—A German Reformed church was dedicated in Youngstown, Rev. J. Herold, pastor. The church costs over $8,000, the foundation had been built many years ago, when this congregation was about slipping out of our church relation. Through the courts the property was saved and now we have a large and prosperous congregation. There is room for on English mission in Youngstown without a peradventure, if the proper man is sent there Will the East Ohio Classis take hold of this place?

Dayton—*Trinity Church.*—The church will no doubt look with interest for reports from time to time concerning the growth and prosperity of the new church. Last Sunday was a disagreeable, rainy day, but notwithstanding this the services were well attended. The Sunday-school was a surprise to every one, as the weather was so unpropitious that but a small attendance was looked for, but to the astonishment of all there were 272 present. This was the largest attendance since the beginning of the work.

Clerical Register.

P. O. address of Rev. C. M. Schaaf is changed from San Francisco, Cal., to *Huntington, Ind.*

Rev. D. Schaefer, from Norwood, Minn., to *Ramsey, Iowa.*

Rev. H. Dieckman, from Buffalo, N. Y., to *Titusville, Pa.*

Rev. J. O. Johnston, from Norristown to *927 "F" St., Washington, D. C.*

Philadelphia Markets.

Wholesale Prices.

Monday, February 14, 1887.

BREADSTUFFS.—Flour. Supers, $2.50@2.75 winter, extra, $2.75@3.25; Pennsylvania, family, $3 75@3.90; Pennsylvania, roller process, $4@4.25; Western winter clears, $4@4.25; do, straight, $4.25@4.50; do, patent, $4 62½@5; Minnesota clears, $4@4.25; Rye Flour, $3 per bar. for choice.

WHEAT.—No. 2 Delaware red, at 92½c.; No. 1 Pennsylvania red, 93½c.; No. 2 red at 90c.; No. 2 red February, 90¼c.; March, 90⅝c.; Apr l, 92c; May, 92¾.

CORN.—No. 4 yellow, 46@46½c.; No. 2 yellow at 47c.; No 2 yellow, 48¼c.; No. 2 mixed, at 48c.; February, 47½c., March, 47¼c

OATS.—Sales of 1 car rejected white at 34c; 1 car Pennsylvania, No. 3 white 35c.; 2 cars bright Western do. at 36¼c.; 5 cars No. 2 white at 37½c, No. 2 white February, at 37½c.; March, at 37¾c; 38c. asked for April; May, at 38¼c.

RYE.—No. 2 Pennsylvania, 54c.

PROVISIONS.—We quote Mess Pork at $13.50@14; family Pork, at $14.50@16; shoulders in salt, 6¼@6½c; do. smoked, 6¾@7c; breakfast bacon, 9½@10c. Loose butchers' Lard, 6½@6¾c.; prime steam do. $6 90@7; city refined do., 7¼@7½c.; Beef Hams, $21 50@23; smoked beef, 15@16c., sweet pickled hams, 10¾@11¾c.; as to averages; city family beef, $10@10.50 ₱ bar. City Tallow in hogsheads, 4⅛@4¼c.

POULTRY.—We quote live chickens, 11c., live Turkeys, 10c; Live Ducks, 10c.; Geese, 10@11c.; Dressed Chickens, extra near-by (roasting stock), 12c; choice Western, 12c.; Dressed Turkeys, 12@13c.; Dressed Geese, 9@12c; Dressed Ducks, 9@12c.

BUTTER.—We quote the average Western and Pennsylvania fine creamery 25@26c. with selections and special Elgin brands 1 @2c. higher; imitation creamery, 20@22c.; Western, ladle-worked, 20@21c.; creamery prints, extra, 30c.; do. good to prime, 25@27c.

EGGS.—Sales on 'Change of 20 crates near-by fresh, early at 17¾c; and later, 17½c. Western fresh were quoted at 17 to 17½c.

CHEESE.—We quote New York full-cream fancy at 14c.; do. do. good to prime, 13@13¼c.; Ohio flats, fancy 13¼c., Pennsylvania, part skims, 5@7½c, and full skims, 3@4½c., as to quality.

REFINED SUGARS.—Powdered, 6@6½c; granulated, 5⅞c; Crown A. 6c.; crystal A, 5 11-16c.; and confectioner's A. 5⅜c.

COTTON 9⅝c. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at $15; do. inferior to good, $10.50@14; cut Hay, $13 50@14.50, as to quality. Rye Straw, $13 75@14 for straight without wool

SEEDS—Clover, 8¼@8½c, per lb. Flax was dull at $1.19@1 20 per bush.

FEED—winter Bran, $17.50

PETROLEUM.—6¼c. for 70 Abel test in barrels, and 8¼c. for 110 test in plain cases.

WANAMAKER'S

PHILADELPHIA, Monday, February 14th, 1887.

You can order anything we have, by mail, samples or goods. We'll send it by mail, express, or freight as you may direct.

We've never before had so much in bead things to make a lady wild; never so much in the grass mixtures, or in any of the other somethings and nothings that gives the last touches of loveliness and tone to a costume. And bead goods will be very fashionable this season. New things till you are tired of counting; strange things till you weary-wonder what next.

How shall we tell of them or even name them? Won't try. Only dodge about here and there; take at random, point to a prettiness and pass on. It is a noticeable fact that the finest goods are selling best.

There's a whisper that the braid trimmings in Vandyke designs (all the pointed braid patterns are "Vandykes") will have a run this season. They deserve it. Hard to make a worsted dress look so dashing in any other way.

A taking newness is the grass and tape fringe with marabout heading to match. All the grace of the "grass" (made in a loom as very narrow tape and given a satiny sheen) both in the heading and in the fringe. $2 to $4 a yard.

Here we group some of the other goods:

BEADED WORK.

Bead Passementerie Sets, 5 and 7 pieces, $4 to $16.
Bead Collars, $2.50 to $7 each.
Bead Garniture for waist of dress, $6 to $30.
Bead Panels, $8 to $18.
Bead Panel Gimps $8 to $15 a yard.
Bead Ornament Gimps, $2 to $40 a yard.
Long Bead Ornaments, $3 to $10 each.
Bead Epaulettes, $1 to $10 a pair.
Bead Wraps and Sash Ends, 50c. to $2.50 each.
Bead Pendants, 20c. to $2.50 each.
Bead Leaf Gimps, with and without Pendants, 50c. to $15 a yard.
Fine Jet Collar Passementeries, $1.25 to $4 a yard.
Bead Galloons, with and without Pendants, 50c. to $12 a yard.
Bead Fringes, 75c. to $14 a yard.
Bead Edgings, 15c. to $2.10 a yard.
Bead Cordeliers, $1 to $3 each.
Bead Lace, 25c. to $18 a yard.
Beaded Nets, $2.50 to $15.
Bead Net Plastrons, $1 to $3 each.
Bead Net Sets, including panels, $8 to $18 each.

PLAIN WORK.

Plain Applique Passementeries, $1.50 to $13.50 a yard.
Braid Trimmings, 75c. to $10 a yard.
Plain Galloons, 50c to $1.25 a yard
Braid and Tape Mourning Fringes, with and without beads, 50c to $5.
Braid, Grass, Tape and Bead Marabouts, 50c. to $5 a yard.
Braid Sets, comprising panel and five pieces for waist, $10 to $14
Plain Epaulettes, $1.65 to $3 a pair.
Plain Sash Ends, 50c. to $2 each.
Plain Cordeliers, 50c. to $1 75 each.
And with all of these Colored Bead Trimmings in infinite variety.

These are but a part of what you'll see if you take time enough. Most of them our own direct importation from manufacturers in France and Germany.

Printed India Silk. The simplest and plainest of hand-woven silks; always better than it looks. You like it when old and familiar; you'll like it better in the new and pretty designs. Like stepping into a flower garden to pass near some of them. And very modest figures also. Light and dark ground, 24 in., 75c.; 27 in. $1 to $2.

Odd trousers time. Coat and vest of winter suit all right but need of new trousers. We are ready for you. All wool fancy cassimere trousers from $2.50 to $5; were $3 to $7.50.

75 odd coats, cutaways and sacks, down from $$5, $6 and $7 to $3.

50 same down from $7, $8 and $9 to $5.

For the boys as well. Knee Trousers cut from remnants, sizes 4 to 13, at about cost of material —$1 to $2. Knock-about Suits, brown and red plaids and grays; were $6.50, now $5. Also better grades at equal reductions.

Boys' Long Trousers, mixed cassimere, $2 to $3.50. Suits, fancy cassimere, $6.50 to $15.

Boys' Overcoats, 3 to 6-year sizes, mostly half price. $3.50 to $5. Larger sizes reduced quarter and a third.

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